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ABSTRACT

The National Study of American Indian Education, in its first major publication, brings together information in summary form from a number of sources for the purpose of providing a description of the present state of Indian education. The context of American Indian education is identified in terms of American history, geographical location, educational development, acculturation, and assimilation. The educational responsibility assumed by the Federal Government (most recently through the Bureau of Indian Affairs), Christian missions, and public education systems is discussed. Characteristics of the Indian population in general, Indian students in particular, and teachers of Indian students are presented and compared with national norms. Several of the conclusions reached are that (1) school achievement of American Indian children is substantially below national norms; (2) Indian completion of high school lags behind the national level; and (3) a rapid rise in numbers of Indian students participating in post-high-school educational programs may be expected as the rise in the high school completion rate continues. A bibliography, 23 tables of data, and samples of questionnaires used in the study are appended. (JH)

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THE STATUS OF AMERICAN INDIAN EDUCATION

by

Herbert A. Aurbach and Estelle Fuchs

with

Gordon Macgregor

An Interim Report of the
National Study of American Indian Education

to the

Office of Education,
U. S. Department of Health, Education and Welfare

Project No. 8-0147 Contract No. OEC-0-8-080147-2805

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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The Pennsylvania State University
University Park, Pennsylvania 16802
January, 1970

RC004297

NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

The attached paper is one of a number which make up the Final Report of the National Study of American Indian Education.

This Study was conducted in 1968-69-70 with the aid of a grant from the United States Office of Education, OEC-0-8-080147-2805.

The Final Report consists of five Series of Papers:

I. Community Backgrounds of Education in the Communities Which Have Been Studied.

II. The Education of Indians in Urban Centers.

III. Assorted Papers on Indian Education--mainly technical papers of a research nature.

IV. The Education of American Indians--Substantive Papers.

V. A Survey of the Education of American Indians.

The Final Report Series will be available from the ERIC Document Reproduction Service after they have been announced in Research in Education. They will become available commencing in August, 1970, and the Series will be completed by the end of 1970.

This research study was funded through a subcontract to The Pennsylvania State University by the University of Chicago pursuant to a contract with the Office of Education, U. S. Department of Health, Education and Welfare. Contractors undertaking such projects under Government sponsorship are encouraged to express freely their professional judgment in the conduct of the project. Points of view or opinions stated do not, therefore, necessarily represent official Office of Education position or policy.

PREFACE

This brief book is the first major publication of the National Study of American Indian Education. The aim of this book is to describe the present situation in the education of American Indian children and youth. It brings together in one place the essential information from a variety of sources, following procedures described by Professor Aurbach in the Introduction.

A brief statement concerning the National Study is in order at this point. In 1967, the U. S. Office of Education was seeking new directions for their long-range interest in supporting research and development programs in the education of the American Indian. This coincided with a deep concern of the Society for the Study of Social Problems with the problems of Indian education. The result of this mutual interest was the convening of a National Research Conference on Indian Education sponsored by the Society for the Study of Social Problems and The Pennsylvania State University and funded by the Office of Education. The Conference was convened on The Pennsylvania State University campus in May, 1967. Participating were Indian leaders, social scientists, educational researchers, and representatives of state and federal agencies concerned with the education of American Indians, including the Bureau of Indian Affairs.

The major recommendation of this Conference[1] was a call for a nationwide study of the education of American Indians. Representatives of the U. S. Office of Education, participating in the Conference, agreed to consider the financing of such a study under the Research Program of the Office of Education.

The National Study of American Indian Education was the outgrowth of this Conference. To advise on the nature and conduct of the study, the Advisory Committee named below was established. At its first meeting, in June, 1968, this Advisory Committee urged that a survey of the present status of Indian education be made as soon as possible, while the research component of the Study was still under way.

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[1] See: Proceedings of the National Research Conference on American Indian Education edited by Herbert A. Aurbach (Kalamazoo, Michigan: Society for the Study of Social Problems, 1967), 147-50.

This was done. Professor Herbert A. Aurbach, then Associate Director of the National Study, was commissioned to make the status study. To give a historical setting for this report, Professor Gordon Macgregor of the American University was asked to write Chapter I, based on his field experience and his general scholarship in the field of Indian culture.

After Professor Aurbach had planned the study and collected most of the raw data, Professor Estelle Fuchs assisted him in the final organization and write-up of the book. Dr. Fuchs is presently Associate Director of the National Study.

This book is something of a companion volume to the annotated survey of research on American Indian education published in 1968 by Professor Brewton Berry of the Ohio State University.[1] The two of them will provide a useful base for the reports of the National Study of American Indian Education, now drawing to a close.

January 15, 1969

Robert J. Havighurst, Director
National Study of American Indian Education

Advisory Committee

Robert L. Chisholm, Superintendent, Albuquerque Public Schools

Leslie W. Dunbar, Executive Director, The Field Foundation

Daniel Honahni, Education Coordinator, Hopi Tribal Council

Judge Mary Kohler, Director, National Commission on Resources for Youth

Ronnie Lupe, Chairman, White Mountain Apache Tribal Council

Domingo Montoya, Chairman, All Pueblo Council

Edward Spicer, Professor of Anthropology, University of Chicago

Sol Tax, Professor of Anthropology, University of Chicago

Melvin Thom, Executive Director, National Indian Youth Council

Ralph W. Tyler, Director Emeritus, Center for Advanced Study in the Behavioral Science

James Wilson, Indian Desk, Office of Economic Opportunity

John Woodenlegs, Chairman, Tribal Council of the Northern Cheyenne

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[1] The Education of the American Indians: A Survey of the Literature (Columbus, Ohio: Research Foundation, Ohio State University, December, 1968).

INTRODUCTION

Among the suggested guidelines for a national study of Indian education, the National Research Conference on American Indian Education recommended that such a study should:

1. Provide Indian leadership and the officials of governmental and non-governmental educational agencies which serve Indian children with basic information to assist in planning more effectively for the educational needs of the Indian populace.

2. Provide governmental agencies with information for arriving at a more adequate basis for the allocation of demonstration and research funds for Indian education.

3. Provide base line data so that experimental and demonstration programs can be more adequately and systematically compared over a period of time with each other and with current ongoing programs.[1]

These guidelines became the underlying objectives of the Extensive Phase for the National Study of American Indian Education funded by the U. S. Office of Education in January, 1968.[2] The National Study is centered at the University of Chicago under the direction of Professor Robert J. Havighurst. The Extensive Phase was subcontracted to The Pennsylvania State University under the direction of Professor Herbert A. Aurbach, then Associate Director of the National Study. This monograph is the major report of the Extensive Phase.

The overall purpose of the Extensive Phase was to bring together in summary form all of the readily accessible data on the present state of Indian education. In doing so a number of sources were drawn upon, including published and unpublished reports of the Bureau of Indian Affairs, the 1960 United States Census, and published and unpublished reports of various state departments of education. At the request of the study staff, certain data were specially compiled for this study by the staff of the Bureau of Indian Affairs. To obtain additional data on public and mission schools, questionnaires were developed and distributed to selected state departments of education and to various mission organizations. Still further data were drawn from other research studies, especially from the

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[1] Ibid., 147.

[2] Project No. 8-0147, Contract No. OEC-0-8-080147-2805.

studies of high school dropouts and graduates conducted by the Southwestern Cooperative and Northwest Regional Educational Laboratories.

All of the data reported here were brought together and analyzed under the supervision of Professor Aurbach. Professor Gordon Macgregor, Chairman of the Department of Anthropology, American University, wrote the historical background in Chapter I and contributed to the writing of Chapter II. The remaining chapters were jointly written by Professor Aurbach and Professor Estelle Fuchs, Department of Educational Foundations, C. U. N. Y., Hunter College, who is presently on leave as Associate Director of the National Study of American Indian Education at the University of Chicago.

This study could not have been conducted without the cooperation and assistance of the personnel of the Bureau of Indian Affairs, and especially Mr. Madison Coombs, then Director of Educational Research for the BIA, and since retired, and his able assistant, Miss Anna Durovich. The assistance of the various cooperating personnel in the various state departments of education and church mission organizations, that provided data on their schools, and especially Rev. J. B. Tennelly, Director of the Bureau of Catholic Indian Missions, is also greatly appreciated. Dr. William P. Bass of the Southwestern Cooperative Educational Laboratory and Dr. Robert Rath of the Northwest Regional Educational Laboratory provided additional data to supplement the data on Indian graduates after high school published by their laboratories. Their assistance is gratefully noted.

Particular appreciation is due Miss Jean Li and Mr. Glenn Kreider who assisted Professor Aurbach in the data analysis, Mrs. Helen Dunkel and Mrs. Martha Betush who provided secretarial and clerical assistance during the study, and Mrs. Thelma Davis who typed the final manuscript. Special acknowledgement must also be made to the Division of Education Policy Studies and the Department of Sociology, The Pennsylvania State University, for the support given to Professor Aurbach during the conduct of the study, and to the Pennsylvania School Study Council for their assistance in the preparation of the final manuscript.

H. A. A.
University Park, Pennsylvania
January 31, 1970

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Chapter I

THE CONTEXT OF AMERICAN INDIAN EDUCATION[1]

The Problem of Indian Education

The education of the American Indians in federal schools began as a means of bringing about their rapid assimilation into American society. Putting the children in boarding schools, teaching the adults the techniques of farming, and Christianizing young and old were the first techniques employed. Little thought was given to the wide differences in the ways of life that tribes had developed in their various natural environments. Less attention was given to the family and tribal customs of child training directed to young boys and girls in becoming Pawnee, Cheyenne, Hopi, or members of other tribal groups and to retaining native customs, ideas, or personality types.

As a result, education did not bring about assimilation and the elimination of Indian life as anticipated. Some acceptance of various aspects of the imposed life did occur and continues. But the holding to many Indian ways and striving to maintain Indian identification and attitudes also goes on.

Indian people have undergone much change, and reservation life has brought about a type of life that is neither Indian in the indigenous sense nor thoroughly American. Their situation is unfortunately an anomaly marked by poverty and great unhappiness and by community and personal deterioration. It can be called

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[1]The introductory chapter was written by Professor Gordon Macgregor, head of the Department of Anthropology at American University. It will be noticed that Professor Macgregor makes a number of judgments about the quality of Indian education and concerning the educational and social needs of the Indian peoples. These have not been discussed critically by the staff of the National Study of American Indian Education, nor are they drawn from the field studies now being conducted under the auspices of the Study. These conclusions represent the considered judgment of Professor Macgregor, who is a distinguished anthropologist and has spent most of his professional career studying American Indians.

a "culture of dependency". This is the context which now must be fully understood and recognized in providing relevant and effective education.

On the federal assumption that assimilation of Indians had already gone far and that the association of Indian, white and other children of America would be beneficial, the majority of Indian children have been placed in public schools. Under present policy federal schools are continued only where public schools are inaccessible.

No one can question the principle that early mixing of children of different racial and cultural backgrounds in public schools is desirable from a social and linguistic point of view. But in practice Indian children have frequently experienced the problems of ethnic minorities in largely white American student bodies, such as the lack of administrative concern for the quality of schools in poor communities and poor teacher selection for meeting Indian children's needs.

The value of public school education for reservation Indian children must be judged on its appropriateness and effectiveness in meeting these particular needs and problems of Indians. The causes and nature of their special needs and problems are discussed in this chapter.

Historical Background

American Indians once hunted, fished or farmed in all parts of the United States. They made ecological adjustments to the local natural resources, developing different styles of culture. As colonial and American settlers spread across the country, Eastern and Middle Western tribes were persuaded or forced to give up their original territories for unsettled areas of the West. The focus of this transplantation of population was the Indian Territory that became the State of Oklahoma. A period of concentration on reservations followed, limiting the Indians to small segments of their former territories.

This movement upset the indigenous adjustments of the Indians to their lands. It was also accompanied by pressure to adopt the customs and occupations of the white man. Over time the policy of Indian administration has been variously designated as civilization, assimilation, and participation of the Indians.

With greater sensitivity to the worth of Indian cultures and the rights of Indians to decide on their own destiny, the change process has become more persuasive and permissive than coercive. As a result the periods of eviction and

military suppression, of subordination and political control have been followed more recently by an Indian community renaissance.

The processes of change in Indian ways of life have resulted in a great variety of tribal and individual adaptations ranging from complete absorption to rejection of American life. This great variation in adaptation is the fundamental and most complex problem facing Indian education today.

The different Indian responses to introduced change place upon Indian education a need not only to provide for the usual intellectual, psychological and social preparation, but also a need for special understanding and for giving guidance to the Indian child from families and communities still seeking a satisfactory adjustment to the outside world. The objectives of Indian education so perceived require that planning, substantive curriculum formation, guidance and participation with Indian parents and communities must be flexible and adapted to the particular stage of social change of each reservation community.

Indian Background

To understand these educational problems facing different groups of American Indians today, recognition should be made of the varying cultural backgrounds and historical experiences that have largely determined contemporary Indian conditions.

The problems are made more complex by diverse cultures and ecological adaptations in their background. The Indians formed no great social or political entity nor were they biologically or racially uniform. They spoke two hundred or more languages and sublanguages that belong to sixteen or more language families.

The North American tribes have been classified by anthropologists into culture areas based on common ecological adaptations. Within the United States and Alaska, Indians are grouped on the basis of their subsistence on: (a) hunting sea animals (Eskimo), (b) hunting caribou (Eskimo and Alaskan Indians), (c) deep sea and river fishing (northwest coast tribes of Alaska and Plateau Indians of Washington, Oregon, Idaho), (d) wild seed and small game hunting (California and in the Great Basin between the Sierra Nevada and Rocky Mountains), (e) buffalo hunting (the area of the Great Plains), (f) limited farming combined with woodland hunting which varied in the intensity of practice by tribes throughout the eastern United States (east of the Mississippi and from the Great Lakes to the Gulf of

Mexico), and (g) the intensive agricultural production of corn, beans, squash and other foods by settled village tribes and pueblos (the Southwest). Tribes adopting these ecologies were not exclusive in these areas. Some tribes, as the Navajo and Apache who invaded the Southwest, became herders and farmers only in early historic times.

In association with the variety of these subsistence patterns, American Indian groups developed different social, political and economic structures, religions, and views of the world and the meaning of life. These differences underlie the great complexity of the differences of groups faced with the necessity of adapting to American civilization which has overwhelmed them. The dispossession of much of their natural resources - two-thirds of that originally given in treaties - and the depletion of wild food resources thrust upon most Indians an immediate need for new ways of making a living. Agricultural Indians who retained land, in Oklahoma and the Southwest, could carry on subsistence practices without conflict. Northwest coast Indians could in time turn to commercial salmon fishing with a new technology. But for the most part the native technologies and lifeways were no longer viable.

Undermining of the economic base of the Indian groups led to disfunctioning of their social and religious institutions. The breakdown was hastened by the nature of reservation existence and by the strains created by strong governmental and missionary pressures for assimilation. The gradual course of adjustment to a changed environment, which many Indians might have pursued if left free, was interfered with by shifting and confusing government policies. The recent stated desire of Indians "to regain some measure of adjustment they enjoyed as the original possessors of their native land," expressed in the Declaration of Indian Purpose made at the American Indian Chicago Conference in 1961,[1] is predestined to failure if this adaptation is perceived as the whole Indian population becoming dependent on the land and natural resources. The adjustment will come only with increasing participation in the American economy.

Commercial irrigated farming, commercial cattle herds, wage work in industries and businesses located in Indian communities, tourism, government

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[1]Nancy O. Lurie, "The Voice of the American Indian: Report of the American Indian Chicago Conference," Current Anthropology, 2:5 (December, 1961), 478-500.

service and professional life for limited numbers appear to provide the most likely opportunities. The continued adoption of new technological and economic practices, in all probability, will continue to influence traditional family and kinship organization, childhood experience, religious life and other native institutions and outlook. Further adjustments in the context of the dominant culture seem likely. But Indian communities can continue. These changes need not affect individual identification as a tribal member or as an Indian. Indian culture in all likelihood will persist in many forms beyond mere ceremonies and rituals for sentimental purposes. Communities of Indians can and will endure for a long period just as other ethnic communities continue to thrive in our culturally pluralistic society.

Treaty Period

The taking possession of Indian lands coupled with early harsh attempts at "civilization" of Indians were only two of the procedures for elimination of the Indians as a barrier to the winning of the continent. Indians proved more tenacious than anticipated in the defense of their territories and their way of life. In order to remove the Indian as a barrier to the westward expansion of white Americans, other methods were employed. Among the early efforts to reduce the resistance of Plains tribes particularly were military attacks and government encouragement of extermination of the buffalo on the Plains.

Until 1871 the United States dealt with tribes on a treaty basis in an attempt to avoid continuing military conflict and to establish Indian territories. In negotiating with tribes as independent nations the Indians were recognized as having political equality. To the Indians, treaties indicated a cessation of invasions and protection of their lands that they could not achieve by fighting. But among those tribes where raiding, stealing and achievement of personal prestige through fighting was a cultural pattern, there could be no expectation that they would give up this integral part of their way of life.

In this Treaty Period the underlying concept of establishing land reserves where Indians would be restricted was to make remaining lands available to settlers from the eastern United States. The technique was originated by the English who, in the Eighteenth Century, attempted to take over lands of the Scottish and Irish clans for settlement and exploitation. While the Indians were very much like these clansmen in resisting and retaliating against the English settlers, they were

entirely unlike them through not being peasant agriculturalists who might be turned into farm labor or tenants.

The Period of Guardianship

In 1871 Congress decided no longer to negotiate with tribes on a treaty basis. Instead, a period of guardianship commenced under which the Indians were subordinated. Every educational effort was directed to a rapid assimilation of Indian children and to the conversion of adult hunters and warriors into small farmers. The program of homesteads then being established for Easterners and peasant farmers from Europe was projected for the settlement of Indian families.

Beginning in 1869 and for approximately a half a century lands were allotted but held in trust to all members of tribes until few undivided reservations remained. This policy was destined to almost complete failure. The small size of allotments in areas of limited rainfall, the poor quality of the soil, the erosion that followed plowing up natural grassland ranges, the timbered allotments too small for productive operation, the rocky, infertile soil, and even in California allotted lava beds, led to non- or inefficient use. Rental of allotments proved the only feasible solution for aged, women and child allottees. The federal practice of granting rights to, but no ownership of, inherited lands further stalemated the allotment-for-assimilation policy.

The strongest barrier, however, was the cultural resistance shown among the great number of non-agricultural tribes. Farming was an unknown technique. Long days of unaccustomed manual labor and providing no social reward or status had little appeal to former warriors. Life could be lived, although meagerly, on rations issued to those tribes who had lost their lands and means of subsistence.

Farming and cattle raising came to be accepted, in time, among later reservation-born and more acculturated Indian generations motivated to earn money and obtain a better level of living. Between 1900 and 1916 many Indian families were producing wheat to be ground in the local flour mill and winning prizes in county fairs for displays of farm products and preserved foods in competition with white farm families.

This development of individual and tribal cattle enterprises was severely weakened by a shift in federal policy allowing a rapid increase in the sale and rental of allotments and tribal lands. The justification given was the need for more

intensive and efficient beef production on Indian lands for the men overseas in World War I. Although farming and cattle raising were resumed by many Indians after the war, the severe drought and economic depression brought to an end this period of adopting agriculture.

Throughout reservation history positive Indian efforts to assimilate to the white men's economic system failed because of shifting federal policies which defeated Indian achievements before they became stabilized. New policies thought to encourage assimilation of Indians were not always formulated with the Indians in mind. They were derived from legislative efforts to improve the economic development of the nation. The application of these policies to the Indian came as an afterthought. The shifting from farming to cattle raising to farming and then to subsidized wage work in the Indian projects of the Civilian Conservation Corps program established in the 1930's all reflected these national economic changes.

The so-called CCC-ID program gave many Indians their first experience with regular wage work on their own reservations. The opportunity to live in their own camps and for Indian married men to live in their own homes while being employed in congenial gangs in the out-of-doors provided an occupational pattern that has since become the most desired model of economic activity on reservations. This economic experience also demonstrated the strong Indian preference for wage work and residence in their own communities. But the subsidized character and trend toward permanent dependency have been overlooked by its supporters.

The Period of Revival

In 1928 "The Problem of Indian Administration" known as the Meriam Report was published. This document was concerned with the appalling conditions on Indian reservations. It revealed the shocking poverty, ill-health, poor education and widespread desperation to which Indians had fallen under the coercion to accept the dominant white civilization. Assimilation policies of sixty years had failed. Yet, more significantly, the supposedly vanishing Indians were not only remaining but increasing as a race. Indian cultures and values, although badly crushed and upset were persisting. The assimilation policies and the assumptions of the necessity for and of the ease of bringing about cultural change on which these policies had been based were acknowledged as tragic blunders.

In the more liberal and socially aware atmosphere of the New Deal from 1932 to World War II, a turning point occurred in national Indian policy. It was

based on a deep recognition of the dire effects of the clash of White and Indian cultures. The Indian Reorganization Act of 1934 and the sensitive leadership of John Collier as Commissioner of Indian Affairs and his associates for sixteen years brought a new approach to bringing Indians into the American economy, society and culture. Decisions were made based on consultation with tribes and operation of new economic enterprises were shifted to Indian leadership. Indian tribes and reservation groups were encouraged to adopt constitutions and charters of incorporation, elect councils and enter into business and agricultural enterprises. Loans were made available for corporate and individual economic activities, and funds were established for the higher education of young men and women. A permissive attitude toward surviving Indian life and customs and the right of freedom of worship were adopted.

Not all groups accepted the Indian "New Deal". For the others there were frustrating periods of learning and factionalism. Political conservatives and progressives appeared. Sometimes elected leaders exploited their positions for individual or family benefit. But despite these growing pains a new spirit of hope and confidence now pervaded reservation societies.

The most immediately valuable economic features of the new policy were the cessation of allotting Indian lands, the restoration of surplus marginal federal lands once separated from tribal holdings and a moratorium on selling of individual Indian land holdings. Although this last practice has continued where feasible for some families, the process has been recognized as disastrous for the welfare of the community and has been significantly slowed down.

World War II and the preceding years of national return to prosperity terminated the CCC-ID relief program. Some 25, 000 Indians participated in the war, many with great distinction. Older men and women left reservations for employment created by the sudden manpower demands of war-time construction and industry. Indians were employed in various efforts from building munition depots near reservations to welding ships in coastal ports. These off-reservation experiences in the white man's economy and communities brought new awareness of the outside world. The end of war brought many of those in the military forces and employed in civilian war efforts back to the reservation. New knowledge and attitudes acquired led to dissatisfaction with living conditions and with limited education found at home. Returned veterans became a force in demanding literacy, high school training and more economic opportunities. Many achievements toward

these goals have since been made by the Bureau of Indian Affairs and by Indian leaders and councils.

In 1951 a reversal of the government's Indian policy directed at curtailing Bureau activities and eventually terminating all federal protection sent a new wave of anxiety and suspicion of the white man's intent over the Indian country. The economic and political developments and activities of Indian communities were retarded or obstructed. Two reservations exceedingly rich in timber resources were eventually severed from the services of the Bureau of Indian Affairs. Residents of one reservation who accepted huge financial payments for the loss of tribally owned resources received little permanent benefit. Tribal members moved into lower class white neighborhoods and re-formed Indian groups, but they lost the potential of their income from timber and their own lands on which to work out a new community life.

The forced termination program was short lived. The Department of Interior, realizing its policy was undemocratic and extremely unpopular, withdrew to a position of promising that no further termination actions would be taken without the consent of the Indians. However, many national and state politicians still regard the supposed efficacy of rapid termination of the services of the Bureau of Indian Affairs and the sale of Indian reservations as the most efficacious way of "assimilating" the American Indian and solving the "Indian problem".

With the change of administration in 1961 a new approach has been taken in national policy of Indian matters. This stemmed from the report of a task force on Indian affairs which consulted with many Indian leaders over the country, former commissioners and other experts on Indian life. Members of this task force attended the American Indian Chicago Conference where representatives of most tribes, of the National Congress of American Indians, and one hundred fifty non-Indian specialists met under the sponsorship of the University of Chicago. The object was to conduct a major inquiry into present-day Indian conditions and Indian points of view for future federal policy. In this meeting the greatest significance was given to the broad and considered participation of Indians in shaping the direction that future policy should take. Moreover, great importance was also placed on the process and timing of adjustment to allow for their survival as Indians. These steps and the appointment of a new commissioner, a student of Indian life and a member of the task force, restored a more favorable climate of opinion among the Indian people.

The policy of abrupt termination of services has been set aside and a new course adopted promoting the objectives of maximum economic self-sufficiency; full participation in American life and equal citizenship privileges and responsibilities for Indians. The task force has emphasized that Indian support was crucial to the attainment of these objectives and that this should be secured before projects were to be commenced. It was recognized that "Indians can retain their tribal identities and much of their culture while working toward a greater adjustment" and, that for the further enrichment of our society, "it is in the nation's as well as the Indian's best interests to encourage them to do so."

This most recent federal policy returns to the earlier New Deal approach of permissiveness and tolerance of Indian culture and communities. However, it does not reveal altogether a thorough awareness of the complexities and difficulties of the processes of adjustment and attaining stability or of maintaining cultural plurality in a larger dominant society. This latter interest of Indians will be very difficult in a society still committed to the idea of the melting pot for all alien or culturally different peoples. Ultimate assimilation of Indians remains a basic assumption of the new policy, although it seems to be expected that it may take a different form than did the assimilation of the European immigrant in an earlier era.

"Participation in the mainstream of American life" - the phrase used to describe the primary objective of the new policy - cannot take place without economic and social change and acceptance of new values and attitudes and modifying personality structure. This is already taking place in the process of acculturation as individuals move through the stages of native, transitional and assimilated orientation.

Although some Indian groups have adopted cults reviving Indian custom and attitudes, none appear to have reconstructed a truly new and integrated culture. The Pueblos remain traditionally organized and oriented although a steady adoption of Anglo-American customs and attitudes takes place. Young, educated Navajo as an assimilated elite lead their tribesmen toward becoming an economically and politically assimilated community. Navajo young people are moving into the American labor pool and far less frequently continuing their own agricultural operations. Other tribes are undergoing a parallel development.

The Peyote Cult, incorporated in some states and the Native American Church, is an attempt to resolve problems of culture conflict and change by

amalgamating Indian and white religious practices and belief and establishing standards for moral conduct. However, as an attempt to restore or create new Indian cultures, it is not truly a revitalization movement. It follows the pattern of seeking supernatural power to meet the present day culture conflict. Peyotism intermingles customs and ideas from many tribes, essentially those of the Plains, with the addition of the ritual consumption of the non-narcotic or non-habit-forming peyote or cactus button. This trait was borrowed from Indians of Mexico. In its general orientation the Peyote Cult gives support to the growing Pan-Indian movement.

The National Congress of American Indians gives political expression to Pan-Indianism. The various annual ceremonials inviting the participation of members of all tribes, including the election of a Miss American Indian, encourage amalgamation of all Indians. However, these trends toward a generalized Indian cultural pattern are more symbolic of the Indian desire for group identity and prestige rather than indicative of formation of an Indian sub-group in the larger population.

The Contemporary Context

This summary review of historical events has been presented to underscore the nature of the social and psychological impact of the Federal Government upon the Indians as the bearers of different cultures. The additional impact of private individuals and groups on Indians has not been as well documented. However, certain trends are apparent. There has been a continual legal and extra-legal appropriation of Indian resources by outsiders. Early attitudes of fear of Indians changed to contempt as the Indian hostility was suppressed. Strong prejudice and exclusion from public facilities have characterized relationships with the dominant white group. Missions have had a socially disrupting effect in the conversion of individual Indians to Christian belief and morality.

At the same time, many associations for the protection and social advancement of Indians have worked assiduously for improved conditions and the advancement and full recognition of Indian rights. While these efforts have been helpful, their varied purposes and representations of the white man's ideology and customs have contributed to both confusion and doubt about their true character and intentions.

Conditions have improved over those which were described in the Meriam Survey, but serious economic problems still exist. In general, Indians are poor and a too high percentage is unemployed or unemployable. On reservations with agricultural resources, only a minority participate in farming and stock raising. Incomes are supplemented by periodic wage work, subsidized poverty program employment and general welfare assistance. Introduction of new industrial plants and urban relocation of families have not significantly alleviated the poverty problem. In fact, urban relocation has contributed to the growing concern over difficulties of urban Indians. In many of our large cities, many families do not make a satisfactory adjustment to this new environment. Many unemployed create demands on welfare agencies and problems for schools which urban agencies are often reluctant to assume.

Great improvements have been made in medical care and health education services but the incidence of disease particularly of the infectious type of tuberculosis remains high. Life expectancy is much lower than for the general population. Infant mortality rates have been reduced but are still excessive.

The educational level of the Indian populace has improved annually and on some reservations matches the eleventh grade median for the states in which they are located. Participation in state and national political affairs has accompanied the raising of educational levels and the acquisition of English. Many Indians fully recognize the important role of politics in their affairs and they are increasingly articulate and active in communicating their desires and opinions. Indians became citizens in 1924, but widespread interest in becoming active participants by assuming citizenship responsibilities has developed only since World War II.

In their attempts to cope with and to find their place in modern society, Indians have responded differently towards efforts to assimilate them into the larger society. The stages of development and the forms of acculturation still reflect the variety of cultural and historical backgrounds. Recalling the diversity of Indians of the various culture or ecological areas, it is not surprising that the adaptation to change has gone through several and often a combination of lines of development.

The Navajo with their extensive and mainly unallotted area have been able on a group basis to incorporate new ways from the outside world. But when the Bureau of Indian Affairs attempted to direct changes which focused on the individual and which led to his separation from his society and culture, it was done without a realization that it counteracted the constructive nature of the Navajo process of group adaptation.

The Pueblo peoples have under great duress made significant changes. However, they have, through a closed society and a secret religion, channeled these changes into the secular or economic and social segments of their culture. This remains well integrated and receives group support. This life faces an internal challenge from the younger generation to the degree that the religious structure and ritual demands interfere with jobs, careers and acculturation in the outside world.

The small bands of the far Western states have been more easily assimilated since their aboriginal cultures were primitive in terms of human cultural development and because poverty and starvation were frequent. Yet many are not fully integrated into the neighboring economy or society. When unemployed they reside in small rancherias of their own as marginal and excluded people.

All Indian groups now appear to be increasingly drawn into the economic and social life of white society, but some aspects of custom change more rapidly than others. This means weakening of the integration of the ways of life developed over centuries. Technology, social organization, religion, ideology and language are abandoned at different rates.

Many Indian communities have not yet found or created satisfying replacements. New and innovative cultural institutions will undoubtedly be developed as Indian groups discover new social ways that are meaningful and functional in their changed situation. But as the aftermath of these losses, individual distress, apathy, frustration and antagonism appeared where power, autonomy, status and prestigious roles once functioned to give life meaning. Unreliable means of obtaining subsistence and the inability to cope with a dominant and often prejudiced society have become common. These are essentially symptoms of the difficulty of adaptation when little or no opportunity for obtaining guidance or insight into the nature of the change process was provided.

If schools, and this applies to public, private, and missionary as well as to federal schools, are to be successful in the education and socialization of Indian children and youth in contemporary American society, they must recognize and respect the vast basic differences among the Indian peoples. Moreover, the schools must support the efforts of these peoples to retain those aspects of their cultural identity that they still value. The schools, to the extent possible, also must assist the Indian peoples to develop new social and political institutions to help them in the process of adapting their community life to contemporary society.

American Indians on reservations today still comprise many distinct groups primarily conditioned by two factors: their location and resources and their degree of adaptation to white American life. To view American Indians otherwise, especially as a single minority group in the population of the United States requiring uniform programs for development, is to be oblivious of the complexity of the issues and problems affecting them. Policy, services, transition, can only be realistically effected within the framework of the existing tribal or reservation community groups.

Welfare Dependency

For many tribes the loss of their original hunting territories and game thrust them into extreme poverty and dependency upon federal rations, social services and more recently upon the welfare payments for the aged, the blind and dependent families and general assistance. For some families financial aid or subsidized employment on the reservations has continued for generations. No accurate history or measure of the extent of welfare assistance that has been paid out or is being paid out annually to Indians can be established. Federal records of categorical aids are not kept according to the race of recipients. At least eight states with sizeable but not the largest Indian populations provide general welfare assistance to Indians on the same basis as it is granted to other needy families.

It is estimated that more than twice as many Indians are helped by state and county welfare funds than are assisted by the Bureau of Indian Affairs. The Bureau gave general assistance funds to 15, 330 households with 53, 770 individuals for varying periods of need during the fiscal year 1968.[1] In addition, 3, 893 received

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[1]Source: Unpublished data, Bureau of Indian Affairs, January, 1969.

foster home or institutional care for the handicapped. A relatively high proportion of Indian children, with the exception of Navajo and some Alaskan children, are orphans or half orphans. Many are emotionally or psychologically disturbed cases from broken homes and extremely poor social environments. Many of these cases are placed in Bureau of Indian Affairs boarding schools.

The so-called welfare case load dramatizes the negative character of the change experience upon child training and development. A high proportion of Indian children within the welfare group are growing up ill-nourished, in poverty stricken homes with disorganized family life. Child care is frequently inconsistent and irregular. Such home environment produces anxious, insecure personalities frequently suffering from deep and complex psychological problems early in life. Many other children become confused from the early childhood experiences received from traditional oriented Indian child training practices by older adults. Other children have emotional difficulties arising from the partially understood, American child training practices taught to young parents by white teachers, visiting nurses and social workers. The conflicting patterns derived from different child training traditions or disorganized family life lead children to question what is right or wrong and good or bad, both in terms of behavior and of moral imperatives.

Funds will continue to be needed for the unemployable, physically and socially handicapped, but demands for more welfare assistance will increase unless some other attack is made on the problem of dependency and negative social adjustment of many reservation families.

This need to strengthen personality formation through child training challenges education. But it must not be considered the total responsibility of schools and pre-school programs. It should be seen and understood as a need for better socialization of Indian children by parents and community members. Children require consistent and constructive preparation for their social, spiritual, psychological and economic life. This responsibility falls back on the Indian community and their men and women leaders who would help in overcoming the problems of cross-cultural transition. Coordination of efforts by community service agencies and Indian leaders to deal with this problem have barely begun.

Acculturation and Assimilation

Although it is widely recognized that the American Indian population today is derived from many aboriginal cultures and linguistic stocks, this fact is frequently forgotten or ignored in the programs established to assist them in their adaption to the larger society. The common term "Indian" allows educators and administrators to fall into the common assumption that all unassimilated Indians are relatively alike and share common problems. National policy, legislation and federal services "for Indians" reinforce this view.

In the sense that many Indians such as the Navajo have borrowed material elements and adopted customs from the surrounding American society which have displaced or added to the native cultural Indian life, we may speak of them as acculturated. They have continued a degree of cultural and social stability but further change is inevitably leading them to adopt behavioral patterns and attitudes closer to those of American life. Other tribes have virtually lost or are in the process of losing their native customs and institutions and are nearly assimilated. These social processes have not been ones of simple cultural aggrandizement or substitution from one cultural pole to another. Individuals have experienced cultural change at varying rates and with varying results. Many suffered from the loss of the traditional customs, social institutions, social roles and the satisfaction afforded by their former existence and the non-acceptance of new ways enforced upon them. Others are midstream in the process, fluctuating at times toward Indian behavioral and attitudinal patterns and at other times toward white American social norms. Still others have from family training, school and employment experiences, and a high motivation to make a living and gain social status, become personally adapted by permanently moving away from Indian community membership.

The stages of adjustment have led to at least four groups within the spectrum of the social change process. Adopting the classification made by George and Louise Spindler of the Menominee of Wisconsin, [1] there is first a native-oriented type brought up as Indians within the contemporary Indian pattern. The contacts with Whites and the life outside the reservation are only marginal and irregular.

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[1] George D. and Louise S. Spindler, "American Indian Personality Types and Their Sociocultural Roots," Annals of the American Academy of Political and Social Science, 311 (May, 1957), 147-157.

People in this group think and act as Indians. These are frequently spoken of as full-bloods although they may have mixed racial antecedents. A second group form is the transitional type. This consists of individuals who, to varying degrees, are moving out of Indian life but have not fully accepted white American society customs. They are marginal and from their culturally impoverished condition often act in unpredictable and asocial ways. They can be alternately passive and violent, apathetic or emotional.

A third type is the acculturated Indians who, through personal qualities and education, change in personality characteristics, accept new social patterns and move into the white American lower-class society. A few may move in the direction of other ethnic or racial groups (for example Mexican-American) with whom they live and intermarry. Within this general type is an essentially assimilated elite group of individuals who not only have adopted the white American, middle-class cultural patterns, but have acquired attitudes and values that reflect the high value placed upon achievement characteristic of the success-oriented, middle-class American personality and status. Among these people are those who have left the reservation voluntarily to work and especially to enter federal employment where they are a favored group finding greater security in government service. They pursue roles providing financial and social advancement, but still enjoy recognition as Indians.

Social science studies have also shown that Indian tribes of several of the major cultural groups share some psychological characteristics that sharply distinguish them from white native-born Americans. These widely exhibited Indian psychological features include non-demonstrative emotionality and reserve accompanied by a high degree of control, autonomy of the individual, ability to endure pain, hardship and frustration without an outward show of distress, and a positive value on bravery and courage expressed to different degrees in aggressive behavior in military exploits, and usually a particular fear of the natural world as dangerous.[1] The degree to which these features appear varies with cultural groups.

From the point of view of education and understanding the diversity of Indian adjustments under the direct and indirect pressures to assimilate in the white American society, recognition of the nature and stability of this psychological pattern becomes extremely important. Among the native or traditionally oriented

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[1]Spindler, op. cit., 153-156.

the Indian personality structure and attitudes have persisted through group retention of early child training customs. Those in the transitional group, in spite of showing a superficial acculturation in dress, language, food and housing habits, retain the basic characteristics of Indian personality. Understanding these personality characteristics helps to explain the stoicism, unwillingness to speak up in groups or publicly compete or seeming irresponsibility of parents over the relatively autonomous Indian child -- characteristics which have so long baffled and often angered white teachers and other service personnel.

Extensive psychological or personality transformation appears to be associated with the well-acculturated Indian who adopts the demands for status achievement, the time patterns and work habits leading to success and rewards in white American society. When existing barriers to achievement are reduced and new motivations appear under new and rewarding economic and social conditions, reformulation of Indian life goals and personality configuration can be expected to emerge.

Acculturation and assimilation as culture change are not the only dimensions by which contemporary Indians are to be evaluated. Biological change, although this is difficult to ascertain and should not be measured by the degree of "blood quantum," and psychological change, which is broadly measurable in personality configuration, need to be new concepts considered in developing new educational and socialization procedures.

Conclusion

One comes to the end of this description and analysis of the situation facing the education of Indians with the conclusion that the educational need is not just one of preparation of the Indian individual for participation in the outside world and for understanding himself, but also one of providing understanding of the social context and the problems and processes of culture change from which Indians can determine their social and economic adjustment. In this sense the challenge to Indian education is the guidance in socialization of the Indians in the context of living in two social worlds and not the single one of continuing pressure for assimilation. If they are to be helped in making personal adjustments and in the development of a better community life, they must be provided with the knowledge and skills with which to arrive at decisions of their own making for their future.

Chapter II

WHERE INDIANS LIVE[1]

National statistics on Indian population, school enrollments or employment provide only rough indices of the dimensions of different Indian needs and educational achievements. The total Indian population in the United States, including Alaska, was estimated as 680,000 in 1968.[2] Indians residing on the reservations or adjacent areas and receiving various services from the Bureau of Indian Affairs numbered 441,000. This indicates that nearly two out of every three Indians in this country continue to be influenced directly or indirectly by federal activities in some substantial portion of their lives.[3]

The distribution of the contemporary Indian population by states varies widely (Figure 1). In those few states with large numbers of Indians there are heavy responsibilities for the education of Indian children and welfare of needy Indian families. Over 85 percent of American Indians live in thirteen states, each with an Indian population of over 10,000 persons (Table 1).

Arizona has an estimated Indian population of 110,000 which includes the majority of Navajo whose reservation spreads into Northwestern New Mexico.

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[1]This chapter is written jointly by Professors Gordon Macgregor and Herbert A. Aurbach. As noted, current data on Indian populations are difficult to obtain and estimates differ considerably depending on the source. Even the accuracy of some of the 1960 U. S. Census of Population data is questioned by knowledgeable people working closely with Indian peoples. The population estimates presented are the responsibility of Professor Aurbach and are based on his analysis of data from the various available sources.

[2]These figures for 1968 were provided by the Bureau of Indian Affairs, Department of the Interior, through the courtesy of the Office of Statistics, Dr. Louis H. Conger, Chief.

[3]The figure does not include those who receive counseling or supplementary placement services after once being located in cities through the Employment Service of the Bureau of Indian Affairs or those off-reservation Indians who receive per capita payments from the settlement of tribal claims.

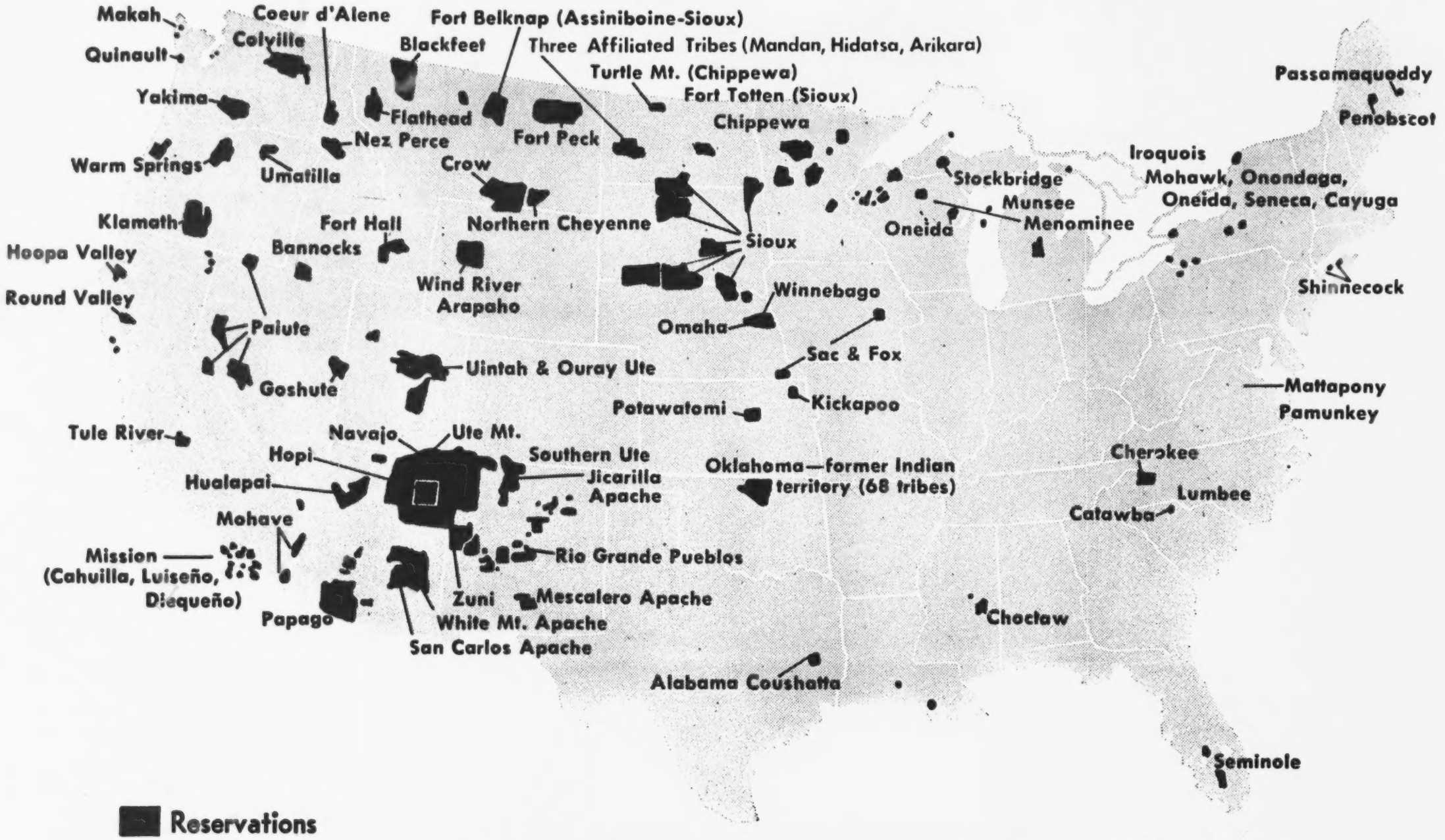

Figure 1. Major American Indian Tribes and Reservations in the Continental United States

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Table 1

INDIAN POPULATION, SELECTED STATES, 1960 AND 1968

	Number, 1960	Percentage of all Indians, 1960	Estimated Number, 1968
UNITED STATES	523, 591	100.0	680, 000
Arizona	83, 387	15.9	110, 000
Oklahoma	64, 689	12.4	72, 000
New Mexico	56, 255	10.7	75, 000
Alaska	42, 522	8.1	55, 000
(Aleuts 5, 755; Eskimo 22, 323; Indian 14, 444)			
California	39, 014	7.5	75, 000
North Carolina	38, 129	7.3	40, 000
South Dakota	25, 914	4.9	36, 000
Montana	21, 181	4.0	23, 000
Washington	21, 076	4.0	30, 000
New York	16, 491	3.1	18, 000
Minnesota	15, 496	3.0	21, 000
Wisconsin	14, 297	2.7	19, 000
North Dakota	11, 736	2.2	14, 000
Michigan	9, 701	1.9	15, 000
Oregon	8, 026	1.5	8, 000
Utah	6, 961	1.3	7, 000
Nevada	6, 681	1.3	7, 000
Texas	5, 750	1.1	6, 000
Nebraska	5, 545	1.1	6, 000
Idaho	5, 231	1.0	5, 000
Kansas	5, 069	1.0	5, 000
Illinois	4, 704	0.9	11, 000
Colorado	4, 288	0.8	5, 000
Wyoming	4, 020	0.8	4, 000

Source: United States Census of Population, 1960. Estimates for 1968 by Dr. Aurbach based on data obtained from the Bureau of Indian Affairs and various state sources.

Most Navajo children attend the federal day and boarding schools on the reservation. Increasing numbers live in border-town dormitories where they attend public schools with mixed racial enrollments. The Arizona population also includes large numbers of Pima, Papago, Hopi, and Apache as well as several smaller Southwestern tribes. Their children mainly attend federal Indian schools.

California probably has over 75, 000 Indians, making it the second largest in Indian population among the states. It has been estimated that about 58, 000 live in urban centers of the state. Less than 10, 000 of these urban Indians are native to California.

The rural Indians of this state for the most part live on or adjacent to small reservations or rancherias. They represent a wide variety of tribal backgrounds. Many of these rural Indians are employed as seasonal workers in agriculture, lumbering and fruit packing plants. "With few exceptions, no appreciable land base was ever authorized for Indian bands or tribes of the state. The rancheria system is unique to California and these generally isolated, small acreages provide little else than homesites which are often without water."[1] The Division of Indian Health, HEW, is providing water systems and improved housing before these rancherias are placed under state jurisdiction.

The third largest Indian population resides in New Mexico. Indians number about 75, 000 in this state. Their numbers are swelled by the rapidly increasing group of Navajo in the state. Most of the existing Indian pueblos are located along the Rio Grande River in New Mexico. Several Apache tribes have reservations in New Mexico. The special character of their adaptation to the local Spanish and American life creates special problems for education and administration.

Oklahoma ranks fourth in Indian population with an estimated 72, 000 persons. The groups include the Five Civilized Tribes, which originally inhabited the Southeastern region of the United States, the tribes transplanted from the Middle West and the tribes of the Southern Plains. The variety of social and economic life among these tribes ranges from continuing adherence to tribal custom to assimilation in the middle class of Oklahoma society. The extent of integration has led to the inclusion of Indians in all the public services of the state.

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[1]California State Advisory Commission on Indian Affairs, Indians in Rural and Reservation Areas. Progress Report to the Governor and Legislature, February, 1966, 9.

Poverty and landlessness are still handicaps of many rural eastern Oklahoma Indians. Except for the Osage, the Oklahoma Indian land reserves have been allotted to individuals and largely dissipated. The reservation structure has been withdrawn. In the western part of the state the members of the Plains tribes have encountered difficulties in making the transition from a hunting and warring culture to a sedentary, agricultural life or to the routine life of wage work. The allotment system and opening of unallotted lands to non-Indians have been primary difficulties. Retardation of culture change has been more characteristic of these tribes. As a result, economic deprivation and social disadvantage are widespread.

The Eskimo, Aleuts and Indians of Alaska form the fifth largest native population. They number about 55, 000. Their very different environments and aboriginal economies, as well as the differences in their historical experiences with white men entering their country, have made their social and economic conditions very complex. Each group has special educational needs as they undergo cultural transition and attempt to adapt to the changing Alaskan society.

Commercial enterprises now dominate the Northwest coast. Marine and land wildlife resources are rapidly disappearing as industry and exploitation of the great mineral wealth of Alaska moves in upon the Eskimo. They are rapidly entering the manpower pool of the Alaskan economy. Those who remain in their native territory are faced with the difficulties of adapting to a new economic life in the Arctic without succumbing to the social and psychological disorganization that has affected other hunting peoples who have attempted to make this transition. If they are to succeed, the federal and state educational systems will be called upon to provide considerably more than the usual formal elementary education and technical training for skilled jobs.

The 50, 000 Indians of North and South Dakota, who are primarily the descendants of the Siouan-speaking buffalo hunters of the Great Plains, almost equal in number the native population of Alaska. They are settled on large allotted reservations of grasslands. These lands are naturally adapted to raising cattle, but full use of this resource is inhibited by the individual ownership of small tracts and by an inheritance pattern which has distributed to almost countless heirs rights only to the use of these original allotments. The present "owners" do not have the right to sell, exchange or consolidate their holdings. Unallotted and allotted lands sold to non-Indians further complicate the full and efficient utilization of the natural

resources. Stock raising and commercial farming have now become big business and provide an opportunity for only a relative few, experienced Indian operators on the limited land resources of these reservations.

Two relatively new economic opportunities have appeared in this area. One is the establishment of small industries on reservations, providing employment to Indians. The other is the great development of the Missouri River Valley through the building of dams and reservoirs to control flooding and erosion of the soil, and to provide irrigation, water transportation, hydro-electric power and new public recreational areas.

The potential of these great reservoirs, many of which border Indian lands and to which some tribes have special rights or privileges, has yet to be adequately realized by the Indians of these two states. The full development will probably not come until a much more numerous population and agricultural and industrial development becomes established in this region. This development can be expected to take place in the foreseeable, but not the immediate, future.

In the meantime, the problem of overpopulation of these Indian reservations and a way out of their present poverty can only be relieved by emigration. Such an obvious and seemingly easy solution has not proved highly feasible for members of the older generations. These are the Indians who are the immediate descendants of those first forced onto the reservations and who saw their means of subsistence swept away and their social and cultural institutions crumble. Under suppression and forced change and in the wake of the cultural disaster which befell the Sioux and other tribes of the Dakotas, dependency, frustration, anxiety, and bitterness have followed. Entrance into a hostile or generally indifferent world has been neither acceptable or easy.

A turning point may now be reached among these Indians. Young, educated men and leaders reject the dependent and impoverished condition of their tribesmen. They are determined to build a new community life based on the economic opportunities that are now opening up for them. Indian education faces some of its most difficult problems in dealing with the serious attitudinal and psychological dimensions of this transition.

Almost 40, 000 Indians reside in North Carolina, over 30, 000 of whom are descendants of the Lumbee, now living in Robeson and adjacent counties in the southeast part of the state. The Lumbee tribal origin is somewhat ambiguous but

probably can be traced to several of the Atlantic Coast tribes. While they have no tribal structure, they have strong Indian identity. Most of them are engaged in agriculture as tenants or sharecroppers on tobacco, cotton and peanut farms. A few own their own farms. A number of Lumbee are teachers and teacher aides, especially in those schools attended by Lumbee children. In Swain County, in the western part of the state, almost 5, 000 Cherokee Indians are living on the largest federal reservation east of the Mississippi River.

About 50, 000 Indians are estimated to be living in the six mountain states of Colorado, Idaho, Montana, Nevada, Utah and Wyoming. Almost half of these (23, 000) live in Montana with an estimated Indian population between 4, 000 and 7, 000 residing in each of the other states. Several larger mountain and Plains tribes reside in these states. They include the Assiniboin, Blackfoot, Cheyenne, Chippewa, Cree, Crow, Flatheads and Montana Sioux. The Nez Perce live in Idaho, the Shoshone in Idaho and Wyoming, the Ute in Utah and Colorado, the Paiute in Utah and Nevada, and some Navajo in Utah.

Present estimates place about 38, 000 Indians in Washington and Oregon. Almost 14, 000 of these reside in the metropolitan areas of Portland, Seattle, Spokane and Tacoma. Some 16, 000 of non-metropolitan Indians live in Washington, the largest numbers of which are Quinault, Salish and Yakima. Of almost 3, 000 non-urban Indians in Oregon the largest numbers are probably of the Klamath and Warm Springs tribal groups.

Some 55, 000 Indians live in Michigan, Minnesota and Wisconsin, mostly in the northern part of these states. Of the approximately 21, 000 in Minnesota, well over half of the Indians are now residents of St. Paul and Minneapolis. Almost all of the non-urban Indians and most of those in the Twin Cities are Chippewa. The largest Indian groups among the 19, 000 Indians in Wisconsin are the Chippewa, Menominee, Oneida and the Winnebago. In Michigan among the estimated 15, 000 Indians, Chippewa, Ottowa, Potawatomi and Saginaw are the largest tribal groups.

While there are probably less than 14, 000 Indians living in Iowa, Kansas, and Nebraska, several tribal groups are located in these states including the Sac and Fox, Iowa, Kickapoo, and Omaha.

In the northeastern United States the largest Indian population of about 18, 000 is in New York, consisting of Mohawk, Onondaga, Oneida, Seneca, Tonawanda, and Tuscarora, former nations of the Iroquis. Some Passamaquoddy

and Penobscot communities are located in Maine. In the southern United States except for North Carolina (discussed above), only the Choctaw in Mississippi and the Seminole in the Everglades of Florida remain as viable tribal groups of some size.

During the past few decades there has been a considerable migration of Indians into the cities and towns of America. Like other urban migrants, many Indians who come to the city leave their home communities because of limited employment opportunities. And like many other recent migrants, especially those of minority racial and ethnic backgrounds, Indians find urban communities to be alien environments. The cultural background of Indians with their strong emphases on close personal interrelationships and strong traditional family and tribal values do not prepare them for the depersonalized and sometimes hostile encounters with other urban residents. Their educational and vocational skills are for the most part inadequate or inappropriate for the available job opportunities. When they seek those few jobs for which they are prepared, they often face bigotry and discrimination. However, with increasing numbers of Indians already in the city and the improved job training and housing and with personal advisory services being provided by the Bureau of Indian Affairs and private agencies, many Indians are making an easier adjustment.

Despite adjustment problems and a small attrition of families moving back to reservations, the movement of the Indians to urban areas continues at an increasing rate. In the 1960 U. S. Census of Population some 166, 000, or over 30 percent of all Indians, were reported to be living in urban areas. These figures considerably under-represent the current, urban Indian population. In 1968, a report[1] estimated that about 180, 000 Indians were living in 41 towns and cities, all of which are centers with a concentration of at least 1, 000 Indian people. In 1960, these same urban centers were reported to have a population of 107, 000 Indians. These people comprised 65 percent of all urban Indians in 1960. Projecting these data to 1968, the total urban Indian population would be approximately 246, 000 or 36 percent of all Indians.

The largest urban Indian population by far, approximately 70, 000, is in California, with 45, 000 in Los Angeles County, 18, 000 in the San Francisco Bay

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[1]Unpublished report prepared by the Community Development Division, Bureau of Indian Affairs, November, 1968.

Area, 4, 000 in San Diego and 4, 000 in San Bernardino-Riverside. Almost 30, 000 urban Indians are estimated to live in Oklahoma with the largest concentrations in Oklahoma City (12, 000) and Tulsa (10, 000). The urban Indian population of Arizona is probably over 15, 000, most of whom live in Phoenix (10, 000) and Tucson (2, 500). About 13, 000 of the 14, 000 urban Indians in Minnesota live in Minneapolis-St. Paul. Approximately 10, 000 live in Chicago, 6, 000 in Seattle, over 5, 000 in Buffalo and 5, 000 in New York City. About 4, 000 reside in Portland, Oregon, and 3, 000 in both Denver and in Wichita, Kansas. Other cities with between 2, 000 and 3, 000 Indians are Detroit; Great Falls, Montana; Albuquerque and Gallup, New Mexico; Rapid City, South Dakota; Milwaukee; and Anchorage, Alaska.

Any estimates of the number of Indians living in urban centers has to be qualified in light of the tremendous flux both in and out and to and from cities and reservations. Much of this mobility is seasonal. During periods when hunting and fishing are at their peak or when summer agricultural employment is to be obtained, many Indians return to rural areas, either on or near their home reservations. During the winter months or during other periods of extremely poor weather conditions, there is a large movement of these and other Indians to the cities to avoid the cold, near-starvation and very poor housing conditions.[1] A considerable movement of Indians back to their native communities takes place whenever employment opportunities decline or job lay-offs in the cities occur. An intermittent commuting also goes on as families return home for weekends, holidays and for special Indian dances and fairs. In these respects the mobility patterns of urban Indians are quite similar to those of white Appalachians who migrate to cities.

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[1]For example, Professor Nancy Lurie, Chairman of the Department of Anthropology, University of Wisconsin at Milwaukee, estimated in a personal communication that the Indian population in Milwaukee probably doubles during the winter months.

Chapter III

SELECTED CHARACTERISTICS OF AMERICAN INDIANS

A. General Demographic Characteristics

The educational problems of American Indians are made more acute by the disproportionately large numbers of young people in the Indian population. Indians, perhaps, more than almost any ethnic group in this nation, can be described as youthful. Although the available data are almost ten years old, there is evidence that these characteristics may be even more pronounced today.

Age Characteristics

The average Indian in 1960 was eleven years younger than the average White and four years younger than the average Negro. While women in other groups are two years older on the average than men, there was almost no age difference by sex for Indians in 1960.

Table 2

MEDIAN AGE OF SELECTED RACIAL GROUPS BY SEX, UNITED STATES, 1960

Racial Group	Median Age (in years)		
	Total	Males	Females
Indians	19.2	19.1	19.4
Whites	30.3	29.3	31.2
Negroes	23.5	22.3	24.5

Source: U. S. Census of Population, 1960. Nonwhite Population by Race, Tables 1 - 2, and United States Summary. Detailed Characteristics. Table 270.

There were some differences in average age by region and by place of residence (Appendix Table 1). Indians in rural areas had a considerable lower median age (18 years old in both farm and nonfarm areas) than urban Indians (23 years old). Indians in the Northeastern states had a much higher median age (32 years old) than those in other regions (North Central, 19 years old; South, 20 years old; and West, 18 years old). The heavy urban concentration of the relatively few Indians in the Northeast may account for much of this difference.

Another indication of the relative youthfulness of American Indians can be seen in Table 3. Almost two out of three Indians were under 30 years of age in 1960, as compared to 50 percent of the white population and less than 60 percent of the Negro populace. One-half of all Indians were under 20 years old and over 30 percent were under 10 years old. Comparable proportions for Whites and Negroes were much smaller.

Table 3

PERCENTAGE DISTRIBUTION OF POPULATION AGES 0-29 YEARS OLD, SELECTED RACIAL GROUPS, UNITED STATES, 1960

Age Group	Percentage of Total Population, All Ages			Cumulative Percentage		
	Indian	White	Negro	Indian	White	Negro
Less than ten years old	30.6	21.0	27.1	30.6	21.0	27.1
10-19 years old	20.7	16.5	17.4	51.3	37.5	45.5
20-29 years old	12.8	12.0	12.6	64.1	49.5	58.1

Source: U. S. Census of Population, 1960. Nonwhite Population by Race, Tables 1-2, and United States Summary. General Social and Economic Characteristics, Table 65.

The proportional distribution of Indians by age is virtually the same for Indian men and women, but rather considerable differences exist between urban and rural Indians (Appendix Table 2). A somewhat smaller proportion of urban Indians are under 30 years of age (59 percent) than is the case for rural nonfarm and rural farm Indians (67 percent and 66 percent, respectively).

Birth and Death Rates

The preponderance of youth among Indians reflects two important facts about Indian life in the United States. When compared to other racial groups, Indian birthrates are extremely high and so are their mortality rates (Table 4). Indian birthrates in 1967 were twice as high as those of the total population and, despite comparatively high infant mortality rates (41 percent greater for Indians than for the total population), enough children survive so as to continue to add to the considerable proportion of young people in the Indian population.

Table 4

SELECTED VITAL STATISTICS, INDIANS AND ALASKAN NATIVES, 24 FEDERAL RESERVATION STATES AND ALL RACES, UNITED STATES, 1967

Vital Statistic	Indians and Alaskan Natives	All Races
Life expectancy	64.0 years	70.5 years
Age-adjusted mortality rate, all causes	1,049.9 per 100,000 population	734.5 per 100,000 population
Infant mortality rate	32.5 per 1,000 live births	22.4 per 1,000 live births
Birth rates	37.4 per 1,000 population	17.8 per 1,000 population

Source: Unpublished data, Division of Indian Health, United States Public Health Service, 1967.

Another measure of the comparatively high reproductive rate of the Indian populace can be seen in Table 5. The fertility ratio is the number of children under 5 years of age to women of the most reproductive ages. Indian fertility in 1960 was almost 60 percent higher than that of Whites and almost 30 percent higher than that of Negroes. These differences can be observed in both the urban and rural areas of the nation.

On the other hand, the mortality (death) rates of Indians in 1967 were 28 percent higher than that of the total population. The result is a relatively low life expectancy for Indians, some six and one-half years less than for the total population (Table 4).

Table 5

FERTILITY RATIO (CHILDREN UNDER 5 YEARS OF AGE PER 100 WOMEN, AGES 15-44 YEARS OF AGE) BY PLACE OF RESIDENCE, SELECTED RACIAL GROUPS, 1960

Racial Group	Total	Urban	Rural Nonfarm	Rural Farm
Indian	896.5	812.7	952.8	875.5
White	564.4	547.4	622.4	547.1
Negro	694.0	652.1	826.4	866.2

Source: U. S. Census of Population, 1960. Nonwhite Population by Race, Tables 1-2, and United States Summary, Detailed Characteristics, Table 156.

B. Educational Characteristics

Despite the youthfulness of the population, Indians, compared to other groups, are not participating as greatly in educational institutions. The adult population has a much lower level of formal schooling than do other groups, and even though there has been considerable improvement in recent years, data on Indian young people continue to reflect lower participation in formal education than do other groups in our society.

The problem of providing meaningful education for the American Indian is not a new one. The general non-acceptance of formal education by Indians can be documented as far back as the Colonial Period of American history. The lack of enthusiasm for the White Man's system of education that has been so characteristic of large numbers of Indians right up to the present time is emphasized in a classic quotation from the writings of Benjamin Franklin in which an Indian chief replies to an offer to educate Indian youth:

> We are concerned...that you mean to do us good by your proposal and we thank you heartily. But you, who are wise, must know that different nations have different conceptions of things and you will therefore not take it amiss if our ideas of this kind of education happen not to be the same as yours. We have had some experience with it. Several of our young people were formerly brought up at the colleges of the northern provinces; they were instructed in all your sciences, but when they came back to us, they were bad runners, ignorant of every means of living in the woods...totally good for nothing. We are however, ...obliged by your kind offer ...and, to show our grateful sense of it, if the gentlemen of

> Virginia will send up a dozen of their sons, we will take great care of their education; instruct them in all we know and make men of them.[1]

However, this was not always the case for all Indian peoples. During the early period of European settlement of the nation, several of the independent tribes were very receptive to the formal education of Whites. Two of the great Indian nations, the Choctaw and the Cherokee, established their own school systems. Many authorities regard these as the only successful efforts (at least until the last few years) to establish educational systems for Indians.

> The Choctaw system included boarding schools, community day schools, Sunday school literacy classes, and college scholarships. Angie Debo, an historian of Oklahoma, writes: "As a result of its excellent public school system the Choctaw nation had a much higher portion of educated people than any of the neighboring states; the number of college graduates one encounters in any contemporary record is surprising; and the quality of written English used by the Choctaws in both their official and private correspondence is distinctly superior to that of the white people surrounding them."
>
> As for the Cherokees, it is estimated that in the 1830's they were about 90 percent literate in their own language. And by the 1880's, the western Cherokees had a higher literacy level in English than the white population of either Texas or Arkansas.
>
> Both of these school systems were closed down by the United States government more than seventy years ago. Since then, federal policies with respect to the education of Indian children have fluctuated greatly, but none of them has been successful by any measure.[2]

Educational Level of the Adult Indian Population

The low level of attainment in school is reflected in data on the adult Indian population (Table 6). In 1960, almost two out of every three Indian adults (25 years old and over) had no education beyond the elementary school grades and over one in four had less than five years of formal schooling, usually regarded as functional illiteracy as far as the white educational system is concerned.

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[1] Hildegard Thompson. "The Education of the Indians," Encyclopedia Americana, 1963 ed., Vol. 15, 61, quoting Benjamin Franklin, Two Tracts, Information to Those Who Would Remove America and Remarks Concerning the Savages of North America, 3rd ed. (London, 1794), 28-29.

[2] Carnegie Quarterly. "Give it Back to the Indians: Education on Reservation and Off," Carnegie Quarterly, 17:2 (Spring, 1969), 1.

Only one in fifteen Whites were functionally illiterate and almost two out of three had at least some high school education. Only one in eighteen Indians had some education beyond high school as compared to one in six Whites. While the level of educational attainment of Blacks is also low, at every level of grade completion, it was slightly higher than that of Indians.

Table 6

PERCENTAGE DISTRIBUTION OF PERSONS, 25 YEARS OF AGE AND OLDER BY YEARS OF SCHOOL COMPLETED, SELECTED RACIAL GROUPS, UNITED STATES, 1960

Years of School Completed	Percent of Persons, 25 Years of Age and Older		
	Indian (N = 226[a])	White (N = 89,581[a])	Negro (N = 9,054[a])
Less than 5 years	27.0	6.7	23.8
5 - 8 years	36.4	30.8	37.1
9 - 12 years	30.7	45.1	31.9
More than 12 years	5.9	17.4	7.2

[a]Number (N) in thousands

Source: U. S. Census of Population, 1960. Nonwhite Population by Race, Table 19, and United States Summary: Detailed Characteristics, Table 241.

There is virtually no difference in the amount of schooling completed by Indian men and women (Appendix Table 3). The slight differences that did exist in 1960 indicate that a higher proportion of Indian men (28%) than women (26%) have less than 5 years of schooling; a slightly higher proportion of women (37%) than men (36%) have some secondary school education. However, a somewhat higher proportion of men (7%) than women (5%) have post-secondary school education.

Rural-urban and regional differences are much greater (Appendix Table 3). Much higher proportions of rural Indians (nonfarm, 32%; and farm, 40%) than urban (15%) have completed less than 5 years of school, while the proportion of urban Indians with at least some high school education was much greater (urban, 50%; rural nonfarm, 31%; and rural farm, 23%). Urban Indians also were more

likely to have some college education (urban, 10%; rural nonfarm, 4%; and rural farm, 3%).

The proportion of Indians in the Northeast and North Central States who had less than five years of formal education was much lower (15% and 13%, respectively) than in the South and West (29% and 34%, respectively). The latter regions had a much smaller proportion of Indians with some high school (34% and 35%, respectively) than did the former (44% and 40%, respectively). The Northeast region has the highest proportion of Indians with some post-secondary education (10%). This would be expected because of the urban concentration of the small Indian population in the area. However, the South had higher proportions of Indians with some college education (7%) than did the North Central or Western regions (6% and 5%, respectively). This probably reflects the relatively large enrollment of Lumbee Indians at Pembroke State College in North Carolina.

Table 7

PERCENTAGE DISTRIBUTION OF PERSONS, 14 - 24 YEARS OLD, BY YEARS OF SCHOOL COMPLETED, SELECTED RACIAL GROUPS, UNITED STATES, 1960

Years of School Completed	Percent of Persons, 14 - 24 Years Old		
	Indian (N = 100[a])	White (N = 23,541[a])	Negro (N = 3,033[a])
Less than 5 years	10.3	1.8	5.2
5 - 8 years	39.7	22.1	32.7
9 - 12 years	46.4	63.9	56.9
More than 12 years	3.6	12.2	5.2

[a]Number (N) in thousands.

Source: U. S. Census of Population, 1960. Nonwhite Population by Race, Table 19, and United States Summary: Detailed Characteristics, Table 241.

An examination of Table 7 indicates that Indian youth are obtaining more formal education. Fifty percent of the young people between 14 and 24 years of age had completed some high school education in 1960. This was 36 percent greater than among the older Indians (Table 6). Only 10 percent of this younger

age group had completed less than five years of school as compared to 27 percent of the older Indians. However, Indian young people still had completed much less schooling than Whites. The proportion of Whites who had completed at least one year of high school was 76 percent and less than 2 percent had under five years of schooling. The younger Blacks had improved their educational status over their elders far more than their Indian counterparts (62% with at least some high school completed, only 5% with under five years of schooling). The completion of post-secondary school education by younger Indians was relatively low. Less than 4 percent completed as much as one year beyond high school, compared to 12 percent of the Whites and 5 percent of the Blacks. These data do not reflect the tremendous increase in white college graduates since 1960, which would make these comparisons even more dramatic.

C. Comparative Participation in School by Indian Children in 1960

By 1960, Indian young people were participating in formal education to a much greater degree than did their elders, but they still do not participate as greatly as did Whites or Negroes.

In 1960, there were 136,499 Indian children between the ages of 7 and 17 years of age and of these 120,848 or 89 percent were enrolled in school (Table 8). This proportion compares with 95 percent of the white children and 91 percent of the Negro children of the same age group.

The difference between the school enrollment of Indian and white children was even greater in the 5 - 6 year old group, indicating that substantial proportions of Indian children do not enter school until age 7. Among the older school-age children, the greatest difference in school enrollment of Indians and Whites were in the 16 - 17 year old group, probably because of the relatively very high proportion of Indians who leave school by age 16.

The relatively small Indian-White enrollment differences in the 18 - 19 and 20 - 24 year old groups does not indicate large numbers of Indians in college. On the contrary, Indian college enrollment is quite low, as will be discussed in a later section. Instead the small enrollment differences probably reflect relatively large numbers of Indians in 18 - 24 year old groups still in secondary school or in adult vocational training programs. The latter factor probably accounts for the fact that

a higher proportion of 25 - 34 year old Indians, as compared to Whites, are in school. Adult vocational training programs for Indians will also be discussed in a later section.

Table 8

PERCENTAGE OF POPULATION ENROLLED IN SCHOOL BY AGE, SELECTED RACIAL GROUPS, UNITED STATES, 1960

Age	Indian		White		Negro	
	Number[a]	Percent Enrolled	Number[a]	Percent Enrolled	Number[a]	Percent Enrolled
5-6 years old	32.7	51.0	6,780.8	64.4	608.6	59.7
7-17 years old	136.5	88.5	31,027.3	95.2	4,306.1	91.2
(7-13 years old)	(94.6)	(92.7)	(21,637.8)	(97.8)	(3,027.3)	(95.9)
(14-15 years old)	(21.2)	(88.3)	(4,672.4)	(97.8)	(652.1)	(89.9)
(16-17 years old)	(20.7)	(69.9)	(5,034.7)	(82.0)	(626.8)	(73.1)
18-19 years old	18.0	38.9	4,186.2	42.6	534.2	37.4
20-24 years old	38.4	12.4	9,473.3	15.1	1,200.4	10.1
25-34 years old	62.5	6.4	20,157.1	4.6	2,409.8	4.1

[a]Number (in thousands)

Source: U. S. Census of Population, 1960. School Enrollment, Table 1.

Urban Indian children were more likely to be enrolled in school in 1960 than were those Indian children who lived in rural areas (Appendix Table 4). In fact, the proportion of Indian children enrolled was very similar to the proportion of total white children enrolled until age 13 and older, at which time urban Indian children, like their rural counterparts, begin dropping out of school in large numbers. In the 16 - 17 year old group, the proportion of urban Indian children not enrolled is about the same in urban and rural areas and is about 12 percent higher than for all white children. The urban-rural differences become great again in the 20 - 34 year old group, probably reflecting the predominantly urban locations of adult vocational training programs for Indians.

Among children enrolled in school in 1960, a much higher proportion of Indian than Whites or Negroes were likely to be a year or more below the grade level expected for their age group (Table 9). Indian children start school later, and by age 7, half of them are below grade 2, as compared to one out of three Whites and Blacks. The proportion of Indians at the expected grade level decreases at every age level, so that by age 13, only three in ten reached grade 8 and by age 17, less than two in ten are in their last year of high school. Moreover, by age 17, over four out of ten Indians are at least two grades below the expected level for that age group.

The difference between Indian and white children who have attained expected grade level also increased considerably as the children get older (Table 9). At age 7, the proportion of Indian children below the expected grade was 14 percent greater than of white children of the same age. By age 13 this difference had increased to 26 percent, and by age 17 to 37 percent. At age 9 less than 6 percent of the white children were two years behind as compared to 21 percent of the Indian children. While by age 17, the proportion of white children who are two years below the expected grade level was still below 13 percent, the proportion of Indian young people had jumped to over 40 percent. The proportion of black children who have reached grade 12 by age 17 is almost twice as great as those of Indians.

Thus, it would seem that the overwhelming proportion of Indian children, who have the persistence to stay in school, find themselves dropping further and further behind as they grow older. It is little wonder that so many Indian young people find their school experience frustrating and that many see dropping out of school as their only viable solution.

Table 9

PERCENTAGE OF CHILDREN OF SELECTED AGES, 7 - 17 YEARS OLD, ENROLLED IN EXPECTED SCHOOL GRADE, SELECTED RACIAL GROUPS, UNITED STATES, 1960

Children, Age 7, Enrolled in School (in thousands)	Percentage Distribution, Children Enrolled, Age 7		
	----	Below Grade 2	In Grade 2 or Higher
Indian (12.8)	----	49.7	50.3
White (3,158.5)	----	35.4	64.6
Negro (455.7)	----	36.0	64.0
Children, Age 9, Enrolled in School (in thousands)	**Percentage Distribution, Children Enrolled, Age 9**		
	Below Grade 3	In Grade 3	In Grade 4 or Higher
Indian (12.9)	21.3	44.6	34.2
White (2,933.2)	5.5	36.2	59.3
Negro (437.4)	13.4	37.4	49.2
Children, Age 11, Enrolled in School (in thousands)	**Percentage Distribution, Children Enrolled, Age 11**		
	Below Grade 5	In Grade 5	In Grade 6 or Higher
Indian (12.3)	28.2	39.8	31.9
White (2,961.1)	7.6	34.4	58.0
Negro (407.3)	19.8	34.0	46.2
Children, Age 13, Enrolled in School (in thousands)	**Percentage Distribution, Children Enrolled, Age 13**		
	Below Grade 7	In Grade 7	In Grade 8 or Higher
Indian (11.6)	32.5	37.5	29.9
White (3,016.9)	9.8	34.6	55.6
Negro (349.5)	26.5	32.3	41.2
Children, Age 15, Enrolled in School (in thousands)	**Percentage Distribution, Children Enrolled, Age 15**		
	Below Grade 9	In Grade 9	In Grade 10 or Higher
Indian (9.7)	43.2	30.3	26.5
White (2,183.0)	13.2	31.5	55.3
Negro (254.0)	32.6	29.8	37.6
Children, Age 17, Enrolled in School (in thousands)	**Percentage Distribution, Children Enrolled, Age 17**		
	Below Grade 10	In Grade 10	In Grade 12 or Higher
Indian (6.5)	42.3	38.9	18.7
White (1,946.5)	12.7	31.9	55.4
Negro (204.4)	36.0	30.9	33.1

Source: U. S. Census of Population, 1960. School Enrollment, Table 1.

Chapter IV

WHERE INDIANS GO TO SCHOOL

In 1968, the Bureau of Indian Affairs estimated that 240, 700 Indian children were of school age (5-17 years old), an increase of 60, 000 since 1960 (Appendix Table 5). The largest number of these children are distributed in seven Western states (Alaska, Arizona, California, Montana, New Mexico, Oklahoma, and South Dakota) and in North Carolina. Each of these states has more than 10, 000 school-age Indian children. Eight other states (Michigan, Minnesota, New York, North Dakota, Oregon, Utah, Washington, and Wisconsin) have more than 3, 000 children in this age-group. Almost nine out of ten school-age Indian children reside in these 15 states.

Who Educates Indians

Over the years the formal education of the American Indian has been the responsibility of three major groups -- Christian missionaries, the federal government, and the state public education systems. At different times and places the role of these groups has assumed greater importance.

Until the latter part of the 19th century mission schools were the major institution for educating American Indians. After the Civil War, they were gradually replaced in importance by federal schools. At the present, state public schools educate over one-half of all Indian children for which the federal government assumes responsibility (Table 10).

The relative share of the educational effort among federal, public, and mission schools varies considerably from state to state (Appendix Table 6). Federal schools had over 60 percent of the enrolled Indian students in Mississippi, Nevada, and North Carolina.[1] Less than 10 percent of the Indian children in

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[1]These data do not account for Lumbee Indian children, for whom BIA does not assume responsibility and who are educated in public schools.

Colorado, Kansas, Montana, Oklahoma, and Wyoming are educated in BIA schools. The largest number of Indian children educated in federal schools are in Arizona, New Mexico, and Alaska. But in these same states even larger numbers of Indians were being educated in state-supported public schools. Oklahoma has the largest Indian enrollment in public schools. Only Arizona, New Mexico, and South Dakota enrolled as many as 1,000 Indian children in mission schools.

Table 10

NUMBER AND PERCENTAGE DISTRIBUTION OF INDIAN CHILDREN, AGES 6 - 18, REPORTED IN ANNUAL BUREAU OF INDIAN AFFAIRS SCHOOL CENSUS BY TYPE OF SCHOOL ENROLLED SCHOOL YEAR 1967-68 [a]

Type of School Attending	Number	%
Federal	46,725	30.7
Public	87,361	57.4
Mission and other Private	8,544	5.6
(Total, all schools)	(142,630)	(91.4)
Not enrolled [b]	6,616	4.4
Information not available [c]	2,842	1.9
Total children enumerated	152,088	100.0

Source: Bureau of Indian Affairs, December, 1968.

a. Data are for children for whom the Bureau of Indian Affairs has educational responsibility as enumerated by BIA agencies in its Annual School Census of Indian children. These data include only children in those 16 states where the BIA has responsibility, and within those states, only those Indian children for which that agency is responsible. (See Appendix Table 6 for listing of states).

b. These are mostly Navajo children living in remote areas.

c. Indian mobility accounts for most children in this category.

Mission Schools

Mission educators were the first to interest themselves in the educational welfare of Indians.[1] In 1568 Jesuit Fathers established the first American Indian

[1] Hildegard Thompson, "Education Among American Indians: Institutional Aspects," Annals of the American Academy of Political and Social Science, 311 (May, 1957), 95 - 97.

school in Cuba for Florida Indians. Missionary efforts to educate Indians were intensified and expanded during the next several centuries by both Catholic and Protestant groups. It was a missionary, Rev. Eleazer Wheelock, who in the 18th century conceived the idea of the boarding school in order to "remove children from parental influence as a means of speeding up the process of civilization."[1]

By the early part of the 19th century, the federal government stirred to action by the organized efforts of church groups, began to give financial support to the educational efforts of missionary organizations. This support continued until 1917 when federal courts, supporting the principle of separation of church and state, declared such support illegal.

In 1968, the National Study of American Indian Education (NSAIE) was able to identify only nine Christian denominations still conducting some 68 exclusively or predominantly Indian schools in the United States. Fifty of these mission schools are Catholic. Several mission schools reported that they had already ceased activity by 1968 or would do so by 1969.

In 1968, data collected by NSAIE indicate that there are only about 9,000 Indians in mission schools and that their number is declining. Catholic missions educated 8,100 Indians in 1967-68.[2] Although data on Indian children in Protestant mission schools are incomplete, they indicate that such missions were educating less than 1,000 of these children.[3] Among those Protestant groups operating missions schools are Baptist, Christian Reform, Evangelical Lutheran, Mennonite, Moravian, Presbyterian, and Seventh Day Adventists denominations. None of these groups operate more than two Indian schools. Unless there are unforeseen reversals in present trends, mission schools will continue to play a decreasing role in the future education of the American Indian.

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[1] Ibid., 97.

[2] Complete data were obtained on Catholic mission schools from questionnaires returned to the NSAIE and from unpublished data obtained from the Bureau of Catholic Missions in 1969.

[3] Data on Protestant mission schools are incomplete. They were obtained from questionnaires returned to NSAIE and from unpublished and incomplete data obtained from the Bureau of Indian Affairs in 1969. These data indicate an enrollment of approximately 800 Indian children. Data on enrollment in Seventh Day Adventists schools and a few other small Protestant mission schools were unavailable.

Despite this recent decline in importance, missionaries have had a considerable historical impact on present-day Indian education. Thompson notes that:

> ...two ideas growing out of the mission work of that earlier time had much impact on Indian culture and influenced later educational efforts: first, the notion that education was the tool to use in "civilizing Indians" became established in the public mind; second, Wheelock's boarding school idea was translated into permanent policy as educational method.[1]

Federal Schools

During the latter part of the 18th and early 19th century, the federal government in negotiating treaties with various Indian groups as sovereign nations committed itself to provide educational, as well as other services and goods to Indian peoples. This placed the American Indian in a very special position in regards to education compared to other peoples for whom the states and local communities assumed full educational responsibility. The federal government continues to be obligated to fulfill its responsibility to provide or support educational services and facilities for a large portion of American Indians still living on Indian-owned and restricted trust lands.

In 1860, the first federal Indian school was established, and the number of federal schools has increased each year until quite recently, although the increase never has been fast enough to meet the need.

As pointed out by Thompson:

> The central purpose of early federal education was to civilize the Indian. Federal school programs, following the pattern set by mission schools, provided instruction in domestic arts, farming, industrial arts, and the three R's.
>
> Although several day schools were in operation educators of that time preferred the boarding school pattern...to free the children from the language and habits of their untutored and often times savage parents.[2]

The Bureau of Indian Affairs through its schools and through various other federal programs served over 152,000 Indian children, ages 6 - 17, in 16 states

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[1] Thompson, op cit., 97.

[2] Ibid.

in 1968 (Table 10). This was approximately two out of every three Indian children in this age group. Less than one-third were in BIA schools. In 1968, the federal government was directly responsible for the education of almost 52, 000 Indian children in 226 schools operated by the Bureau of Indian Affairs (Table 11). These include both boarding and day schools, schools that combine boarding and day facilities, two hospital schools, and two temporary trailer schools located in isolated parts of the Navajo reservation.

Table 11

NUMBER OF SCHOOLS OPERATED BY THE BUREAU OF INDIAN AFFAIRS BY TYPE OF SCHOOL AND NUMBER AND PERCENTAGE OF INDIAN CHILDREN ENROLLED IN EACH TYPE, FISCAL YEAR, 1968

Type of School	Number of Schools	Indian Children Enrolled	
		Number	Percent
Boarding	77	35, 309	68.5
Day	147[a]	16, 139	31.3
Hospital	2	110	0.2
Total	226	51, 558[b]	100.0

Source: Division of Education, Bureau of Indian Affairs. Statistics Concerning Indian Education, Fiscal Year 1968 (Washington, D.C.: Bureau of Indian Affairs, U. S. Department of the Interior, 1968), Tables 2 & 3.

a. Includes two temporary trailer schools in isolated parts of the Navajo reservation.

b. Federal facilities were provided for a total of 55, 799 children, 4, 204 of whom live in federal dormitories and attended public schools, and 37 of whom were enrolled in the Concho Demonstration School, a special school for the rehabilitation of students with educational problems.

Over 21, 000 of these children attend schools in the Navajo Administrative Area located in Northeast Arizona and including some parts of southern Utah and western New Mexico (Appendix Table 7). Other Administrative Areas with more than 5, 000 Indian children enrolled in BIA schools are Aberdeen (North and South Dakota and Nebraska), Juneau (Alaska), and Phoenix (the remainder of Arizona, Utah, Nevada, southwest Oregon and southeast Idaho).

One of the major criticisms of federal Indian schools has been directed at boarding schools. As early as 1928, the Meriam Survey conducted by the Institute of Government Research at the request of the Department of the Interior recognized the importance of family security in the development of Indian youth and recommended that day schools be extended to provide education within the home environment.[1] Despite the criticism, almost 35,000 BIA-educated Indian children still attend boarding schools and, in addition, the BIA operated 19 dormitories for over 4,000 children who attend public school (Table 11). In a report to the U. S. Senate Subcommittee on Indian Education,[2] the BIA reported that almost 10,000 Indian children, mostly Navajo, under 10 years of age attend boarding school. Today, less than one-third of the BIA-educated children are attending day schools.

Ninety-seven tribal groups can be found in federal schools, although 76 of these groups have less than 100 children enrolled in school (Appendix Table 8). Aleuts, Eskimos, Navajos, Sioux and Pueblos (including the Hopi) are the most numerous and make up 78 percent of the total enrollment.

Public Schools

In recent years, more and more of the responsibility for educating Indian children has been taken over by the states and recent BIA policy has been to encourage public school enrollment of Indian children. As early as 1890, the federal government began making tuition payments to certain public school districts that enrolled Indians, and by 1900, payments were made for 246 such children.[3]

The Johnson-O'Malley Act, passed in 1934 and amended in 1936, authorized federal assistance to states where tax-exempt, Indian-owned lands created financial burdens in supporting the public education of Indians. Federal aid was further expanded under Public Laws 874 and 815. In 1968, the BIA had contracts with 14 states and school districts in three other states, providing assistance under these laws. These states educated 88,000 Indian children (57.4 percent of all school-age

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[1] Thompson, 98.

[2] Indian Education. Hearings before the Subcommittee on Indian Education of the Committee on Labor and Welfare, United States Senate, Part I (Washington: U. S. Government Printing Office, 1969), 74-78.

[3] Thompson, 99.

Indians in those same states).[1] Over one-third were educated at no cost to the Bureau of Indian Affairs.

The education of Indian children in nine states (California, Idaho, Michigan, Minnesota, Nebraska, Oregon, Texas, Washington, and Wisconsin) where there once were federal schools is almost entirely the responsibility of the states. Several other states educate well over one-half of those Indian children that are the responsibility of the BIA.

As part of the National Study of American Indian Education (NSAIE), questionnaires (Appendix B) were sent to state departments of education in those 24 states that had an Indian population of more than 4,000 in 1960. At least partial data were obtained from 17 of these states. These states reported an enrollment of approximately 101,000 Indian children enrolled in public schools in 1967-68 (Appendix Table 9). Six of these states (Alaska, Arizona, California, New Mexico, North Carolina, and Oklahoma) reported over 10,000 Indian children, three (Michigan, South Dakota, and Washington) reported between 4,000 and 10,000 Indian children, seven (Idaho, Minnesota, Montana, Nevada, New York, North Dakota, and Wyoming) between 1,000 and 4,000 Indians, and the remaining states (Colorado and Wisconsin) reported less than 1,000 Indian children in public school.

In addition to mission, federal, and public schools, another form of school organization has recently appeared in the field of Indian education. With the encouragement of the Bureau of Indian Affairs, and financial support from them, the U. S. Office of Education, and private foundations, these schools, few in number at present, are contracted to the tribal organization and controlled by local Indian community groups in a project known as "Project Tribe". Two examples of this type of school are the Blackwater School on the Gila River Pima Reservation and the Demonstration in Navajo Education at Rough Rock, Arizona.

At the present time, Indian groups are indicating increasing concern with problems of education. Whether or not the trend toward more public school enrollment and locally controlled schools, as opposed to federally operated schools, will continue, will have to take into account the wishes of the Indian people.

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[1] Division of Education, Bureau of Indian Affairs. Statistics Concerning Indian Education, Fiscal Year, 1968 (Bureau of Indian Affairs, 1968), 2-4.

Chapter V

INDIAN CHILDREN IN SCHOOL

The relatively poor achievement of Indian children in school has been well documented. Anderson and his colleagues at the University of Kansas in 1953[1] and Coombs et al., at the Bureau of Indian Affairs, in 1958[2] provided substantial evidence that when measured by ordinary achievement tests applied to the general population of school children, Indian children are substantially behind.

Both the studies of Indian school achievement and the critique of their assumptions and methodology have been summarized elsewhere by Nash.[3] Commenting on the results of the investigations made by Coombs et al., Nash states:

> The familiar, and by now dreary, statistic was again produced: Indian children in public schools achieve at a higher level, age for age, than do Indian children in federal schools. Of the over-all conclusions, only one new item stands forth. Here is the first clear indication that Indian children fall progressively behind their white counterparts age-for-age as they move through the graded school system.[4]

The obvious fact is that the school achievement of American Indian children is substantially below national norms. A full analysis of the pedagogical and social factors affecting this picture is being undertaken in the field studies of the National Study of American Indian Education. Here attention is directed toward an examination of the current data on school retention and dropouts.

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[1]Kenneth Anderson et al., Educational Achievement of Indian Children (Washington, D. C., Bureau of Indian Affairs, U. S. Department of the Interior, 1953).

[2]L. Madison Coombs et al., The Indian Child Goes to School (Washington, D. C., Bureau of Indian Affairs, U. S. Department of Interior, 1958).

[3]Philleo Nash, "An Historical Perspective -- A Selective and Critical Evaluation of Earlier Research Efforts on American Indian Education" in Aurbach, op. cit., 6-30.

[4]Ibid., 11.

Age and Grade

One of the significant characteristics of Indian children in school is the high percentage of Indian children who are overage in their grade. In their study of American Indian children, Coombs et al. found that overaged pupils do not achieve as well in basic skills (spelling, reading, arithmetic, and language usage) and have a higher dropout rate as do at age or under age pupils.[1] Anderson and his colleagues too found that late entrance into school may result in retardation and consequent lack of achievement. Overageness increases with the numbers of years in schools.[2] The Wax study found that half the pupils were overage in the first grade. By the sixth grade this proportion had increased to 75 percent.[3]

The NSAIE has found that there is a significantly larger percentage of children who are overage in their grade in federal schools compared with Indian children attending state public schools and mission schools (Table 12). Fourteen percent of children in grades 1 - 8 are at or below their expected age compared with 59 percent for state public schools and 52 percent for mission schools. In federal schools 45 percent are at least one year above expected age and 41 percent are 2 years above the expected age.

The overage increases with length in school so that in federal schools in grades 9 - 12, 29 percent are one year above expected age and 57 percent are two years above the expected age for those grades. This is in marked contrast to the public and mission schools both of whom have a progressive drop in overageness at the secondary level.

The difference can in part be explained by the larger numbers of less acculturated children in BIA schools requiring special attention to the teaching of English. Federal schools sometimes have the entering pupils spend a year learning social and English skills before commencing with the first grade work.[4]

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[1] Coombs et al., op. cit., 119.

[2] Anderson et al., op. cit., 24.

[3] Murray L. Wax, Rosalie H. Wax, and Robert V. Dumont. Formal Education in an American Indian Community. Supplement to Social Problems, 11:4 (Spring, 1964), 86.

[4] Coombs et al., op. cit., 6.

Almost one-half of the students in a study made by Wax were held back between this "beginners" year and fourth grade. There are other reasons for overageness as well. One has to do with late school entrance. A substantial number of Indian children enter school at age seven or older. Another reason may have to do with irregular attendance in school by many Indian children.

Table 12

PERCENTAGE DISTRIBUTION OF INDIAN CHILDREN SHOWING RELATIONSHIP OF AGE OF CHILDREN TO GRADE IN SCHOOL FOR FEDERAL, SELECTED STATE PUBLIC, AND SELECTED MISSION SCHOOLS 1967-68

	Percentage of Children Reported			Total No. of Children Reported
	At or below expected age	One yr. above expected age	Two years or more above expected age	
Federal Schools:				
Grades 1 - 8	14.1	44.5	41.4	34,613
Grades 9 - 12	14.2	28.9	56.9	11,407
Total	14.1	40.6	45.2	46,020
State Public Schools:				
Grades 1 - 8	55.8	33.5	10.8	24,526
Grades 9 - 12	51.2	34.8	14.0	7,404
Total	54.7	33.8	11.5	31,930
Mission Schools:				
Grades 1 - 8	52.4	34.1	13.6	2,889
Grades 9 - 12	37.8	37.2	25.0	871
Total	49.0	34.8	16.2	3,760

Source: Based on unpublished data provided by Bureau of Indian Affairs, selected state departments of education and mission organizations and schools to the National Study on American Indian Education, 1968. See Appendix Tables 11 and 12 for more detailed information on participating states and mission organizations.

Overageness also suggests a more tolerant policy on the part of the BIA in retaining secondary students as compared with public schools. It is striking that overageness is typical in BIA schools. This may result from the fact that more students are retained through the 12th grade in BIA schools, whereas in the public schools, the less successful pupils are either dropped

or leave. A more detailed examination of the data relating age to grade in federal, public, and mission schools is to be found in Appendix Tables 10 - 12.

Table 13

PERCENTAGE DISTRIBUTION OF INDIAN CHILDREN SHOWING RELATIONSHIP OF AGE OF CHILDREN TO GRADE IN SCHOOL FOR FEDERAL SCHOOLS BY TYPE (ON-RESERVATION OR OFF-RESERVATION AND DAY SCHOOL, BOARDING SCHOOL OR DORMITORY), 1967-68

Type of School by Grades	Percentage of Children Reported			Total No. of Children Reported
	At or below expected age	One yr. above expected age	Two years or more above expected age	
On-reservation Schools (N = 249)				
Grades 1 - 8	14.8	44.5	40.7	31,425
Grades 9 - 12	25.2	38.8	35.9	3,353
Total	15.8	43.9	40.3	34,778
Off-reservation Schools (N = 21)				
Grades 1 - 8	9.1	31.6	59.3	2,585
Grades 9 - 12	8.6	22.0	69.4	9,054
Total	8.7	24.1	67.2	11,639
Day Schools (N = 170)				
Grades 1 - 8	19.6	44.8	35.7	13,757
Grades 9 - 12	31.2	35.6	33.3	661
Total	20.1	44.4	35.6	14,418
Boarding Schools (N = 82)				
Grades 1 - 8	9.7	41.9	48.4	17,899
Grades 9 - 12	10.0	23.8	66.1	10,226
Total	9.8	35.3	54.8	28,125
Dormitories N = 18				
Grades 1 - 8	19.3	48.3	32.5	2,354
Grades 9 - 12	25.7	40.9	33.3	1,520
Total	21.8	45.4	32.8	3,874

Source: Based on unpublished data provided by the Bureau of Indian Affairs to the National Study of American Indian Education, 1968.

Overageness is greater in off-reservation schools than in those located on-reservation (Table 13). In grades 1 - 8, 41 percent of the children in on-reservation schools are 2 years or more above grade level compared with 59 percent in off-reservation schools. At the secondary level this difference is much greater; 36 percent of the students in grades 9 - 12 are 2 years or more above expected age in on-reservation schools; 69 percent in the off-reservation schools.

These data are in part related to the fact that off-reservation schools are of the boarding type. In the boarding schools, 48 percent of the children in grades 1 - 8 are 2 years above expected age compared with 36 percent in day schools. Sixty-six percent of those in grades 9 - 12 are 2 years above expected age compared with 33 percent in day schools.

The data for the elementary grades suggest that there is a tendency for Indian parents not to send children to off-reservation boarding schools while the children are still very young. These data also suggest that, in the higher grades, children who are above age in the federal day schools or public schools (an indication of school difficulties) move into the BIA off-reservation boarding school system.

Retention and Transfer

Ten state departments of education responded to the question on holding power of those public schools in their state which serve Indian children. Each state department was asked to indicate how many of each 1,000 Indian children who enter 1st grade would be expected to be retained in school by the 3rd, 6th, 9th, and 12th grades, excluding transfers and normal graduation. (See questionnaire, Appendix B.) The results are summarized in Table 14. As can be seen in several states, children begin dropping out as early as grade 3 and there is some dropout in almost all of these states by grade 6. The retention of Indian children in public schools is down to 80 percent in these ten states by grade 6 and to 72 percent by grade 9. However, what is most significant is the loss between grades 9 and 12. These states report that only 39 percent of the Indian children who began in the first grade are still in attendance in their senior year of high school. While the holding power reported varies considerably from state to state, 8 of the 10 states reported a retention ratio of 50 percent or less for Indian children.

None of the children who are listed as having transferred (Table 15) are included in the holding power estimates made by the states. If it is recognized

that there is no or little follow-up data on children who transfer, as indicated in the following discussion of dropouts, the retention percentage may even be substantially lower.

Table 14

ESTIMATED HOLDING POWER OF PUBLIC SCHOOLS FOR INDIAN CHILDREN BY GRADE, SELECTED STATES, 1968

States Reporting	Of each 1,000 Indian Children Who Entered Grade 1, How Many were Retained[a] in:							
	Grade 3		Grade 6		Grade 9		Grade 12	
	Number	%	Number	%	Number	%	Number	%
Arizona	1,000	100.0	900	90.0	500	50.0	250	25.0
Colorado	1,000	100.0	995	99.5	600	60.0	300	30.0
Idaho	700	70.0	700	70.0	640	64.0	410	41.0
Minnesota	920	92.0	767	76.7	676	67.6	272	27.2
Nevada	902	90.2	877	87.7	791	79.1	581	58.1
New York	1,000	100.0	1,000	100.0	950	95.0	600	60.0
N. Carolina	878	87.8	759	75.9	701	70.1	356	35.6
N. Dakota	1,000	100.0	1,000	100.0	900	90.0	350	35.0
Oklahoma	9,800	98.0	900	90.0	800	80.0	500	50.0
Washington	1,000	100.0	950	95.0	600	60.0	300	30.0
All States Reporting	9,380	93.8	7,948	79.5	7,158	71.6	3,919	39.2

[a]Excluding children who have transferred to another school or have been graduated.

Source: Data from state departments of education reporting holding power for Indian children of public schools in their states on questionnaire distributed by National Study of American Indian Education, 1968.

Table 15

ESTIMATED ANNUAL PROPORTION OF INDIAN CHILDREN WHO TRANSFER OUT OF PUBLIC SCHOOLS, SELECTED STATES, 1968

State Reporting	Proportion of Indian Children Who Transfer Out of Public Schools Each Year
Arizona	8%
Montana	13%
Nevada	11%
New York	5%
N. Carolina	4%
Oklahoma	5%
S. Dakota	6%
Utah	Less than 5%
Washington	4%
Wisconsin	11%

Source: Data from state departments of education reporting proportion of Indian students who transfer out of their public schools on questionnaire distributed by the National Study of American Indian Education, 1968.

The Bureau of Indian Affairs reported 2,371 Indian students transferred out of BIA schools in 1967-68 (Table 16). This is 5 percent of all Indian students enrolled in those schools.[1]

Table 16

NUMBER OF BIA INDIAN STUDENTS TRANSFERRED TO OTHER SCHOOLS BY TYPE OF SCHOOL, SCHOOL YEAR 1967-68

Transferred to:	Number	Percent
Bureau Schools	757	31.9
Public Schools	1,505	63.4
Mission Schools	85	3.6
Special Schools	24	1.1
Total Transfers	2,371	100.0

Source: Bureau of Indian Affairs, 1968 Annual School Attendance Reports, The Bureau, October 15, 1968.

[1]Bureau of Indian Affairs, 1968 Annual School Attendance Reports, The Bureau, October 15, 1968.

Dropout of Indian Children from Secondary School

During the decade 1960-70, national attention focused on the school dropout problem. Graduation from high school has become the accepted educational goal for most Americans and stands as the minimum requirement not only for higher education but also competitive position in the employment market. Universal high school graduation is a very recent educational possibility in this country. As late as 1900 not more than three or four of every 100 fifth graders were graduated from school eight years later and it was only in 1950 that more than 50 percent of fifth graders eventually were graduated from high school.[1]

The status of Indian youth is of particular interest here and the first step in the assessment of the problems faced by Indian youth relative to secondary schooling is an examination of the extent of their participation in it.

Because responsibility for the education of Indian youth is distributed between three types of agencies, federal, state public, and private, uniform data concerning school attendance, school persistence, and rates of school leaving prior to graduation at the twelfth grade are difficult to obtain. The complexity of data collection is further compounded by a high degree of school transfers. These frequently take place between different types of schools, or between schools in different states, precluding accurate follow-up on pupils in the absence of a centralized data collection system for Indian youth, a problem referred to above. In addition, in some areas Indian identity in pupil census is based upon teacher observation, which would lend itself at times to underestimation of the Indian population, particularly in cities, at other times to overestimates in areas of high Indian population density, where children are identified as Indian regardless of ancestry. Racial records themselves are sometimes viewed to be a mark of discrimination, so that efforts to identify racial groups as a preliminary effort to develop constructive educational programs are impeded.

As part of an effort to collect recent hard data on the education of Indian youth in order to provide some data for organizations and agencies which might lead to in-depth studies, experimental programs, and provide the base for more

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[1]Daniel Schreiber, Bernard A. Kaplan, and Robert D. Strom: Project: School Dropouts (Washington, D. C.: National Education Association).

rational decisions, the Southwestern Cooperative Educational Laboratory[1] and the Northwest Regional Educational Laboratory[2] have recently completed studies on the American Indian high school dropout.

Neither of these studies made an attempt to ascertain the reasons students drop out. However, the studies do provide us with the best available baseline data for judging the extent and characteristics of the dropout situation for Indian high school youth, and they have identified crucial concerns which require further study.

The research of the two Laboratories covers a twelve-state area where the largest members of American Indians reside: Arizona, Nevada, New Mexico, Alabama, southern Colorado, and southern Utah by the Southwest Laboratory; Oregon, Washington, Idaho, Montana, North Dakota, and South Dakota by the Northwest Laboratory.

The term "dropout" was defined by both as a pupil who has been in membership but who withdrew from membership before graduating from secondary school or before completing an equivalent program of studies irrespective of age, time of leaving (during or between semesters), and if the minimum amount of school work for graduation had not been completed except by reason of death. The studies covered pupils enrolled in the eighth grade in the fall of 1962 in federal (BIA), private and public schools located in the states under consideration. Both studies are unique in that student progress was traced by individual name to dropout, deceased, graduation, or continuation in school.

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[1]Charles S. Owens and Willard P. Bass. The American Indian High School Dropout in the Southwest (Albuquerque, New Mexico: Southwestern Cooperative Educational Laboratory, January, 1969). A shorter summary version of this study also has been published with same authors, title, and publication information. When referring to the latter in our description of the study, it will be identified by the term "Summary Version".

[2]Alphonse D. Selinger. The American Indian High School Dropout: The Magnitude of the Problem (Portland, Oregon: Northwest Regional Educational Laboratory, September, 1968). A shorter summary version of this study by Selinger and Robert R. Rath also has been published under the same title and publication information. When referring to the latter in our description of the study, "Selinger and Rath" will be cited.

The Southwestern Laboratory Study

The Southwestern Laboratory based its findings[1] upon a 30 percent random sampling of students from each state enrolled in schools with an appreciable number of Indian pupils. A total of 182 schools, 17 BIA, 22 private, and 143 public, participated in the study. Of the sample of 1217 students, it was found that 687 were graduated from high school in 1967 and 40 in 1968 for a total of 727 graduates, 471 dropped out, 7 were deceased, and 12 were still enrolled in high school (Table 17).

The total dropout rate for the region studied was 39 percent. The dropout rate is the same for males and females. This is possibly the result of the fact that one-third of the sample is Navajo and a large percentage of Navajo women are completing high school. If the Navajo women are removed from the sample, the dropout rate is 44 percent for females, 5 percent more than the combined dropout rate of 39 percent (Appendix Table 13).

When examined by states, the study reveals that Nevada had the lowest dropout rate, 33 percent, with New Mexico next at 34 percent. Other state rates were Arizona, 35 percent; Oklahoma, 45 percent; southern Colorado, 49 percent; and southern Utah, 71 percent. The accuracy of the percentage from Utah is questionable because of the small size of the sample.

The tribes included in the Southwestern Regional Laboratory study are:

Apache, Cherokee, Choctaw, Hopi, Kiowa, Navajo, Paiute, Papago, Pima, Pueblo:

Acoma, Cochiti, Isleta, Jemez, Laguna, Picuris, Sandia, San Ildefonso, Santa Ana, Santa Clara, Santo Domingo, San Felipe, San Juan, Taos, Zia, Zuni.

Other Oklahoma Tribes:

Caddo, Cheyenne, Chickasaw, Comanche, Comanche Arapaho, Creek, Delaware, Osage, Pawnee, Seminole, Wichita.

Other Tribes (less than 25 pupils each included in the study)

Mohave, Shoshone, Sioux, Ute.

The dropout rates by tribe are given in Figure 2.

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[1]Owens and Bass and Owens and Bass, Summary Version, op. cit.

Table 17

INDIAN SECONDARY SCHOOL GRADUATES AND DROPOUTS FROM INITIAL SAMPLE OF 1962 EIGHTH GRADE ENROLLEES BY TYPE OF SCHOOL, SOUTHWEST STATES, 1968

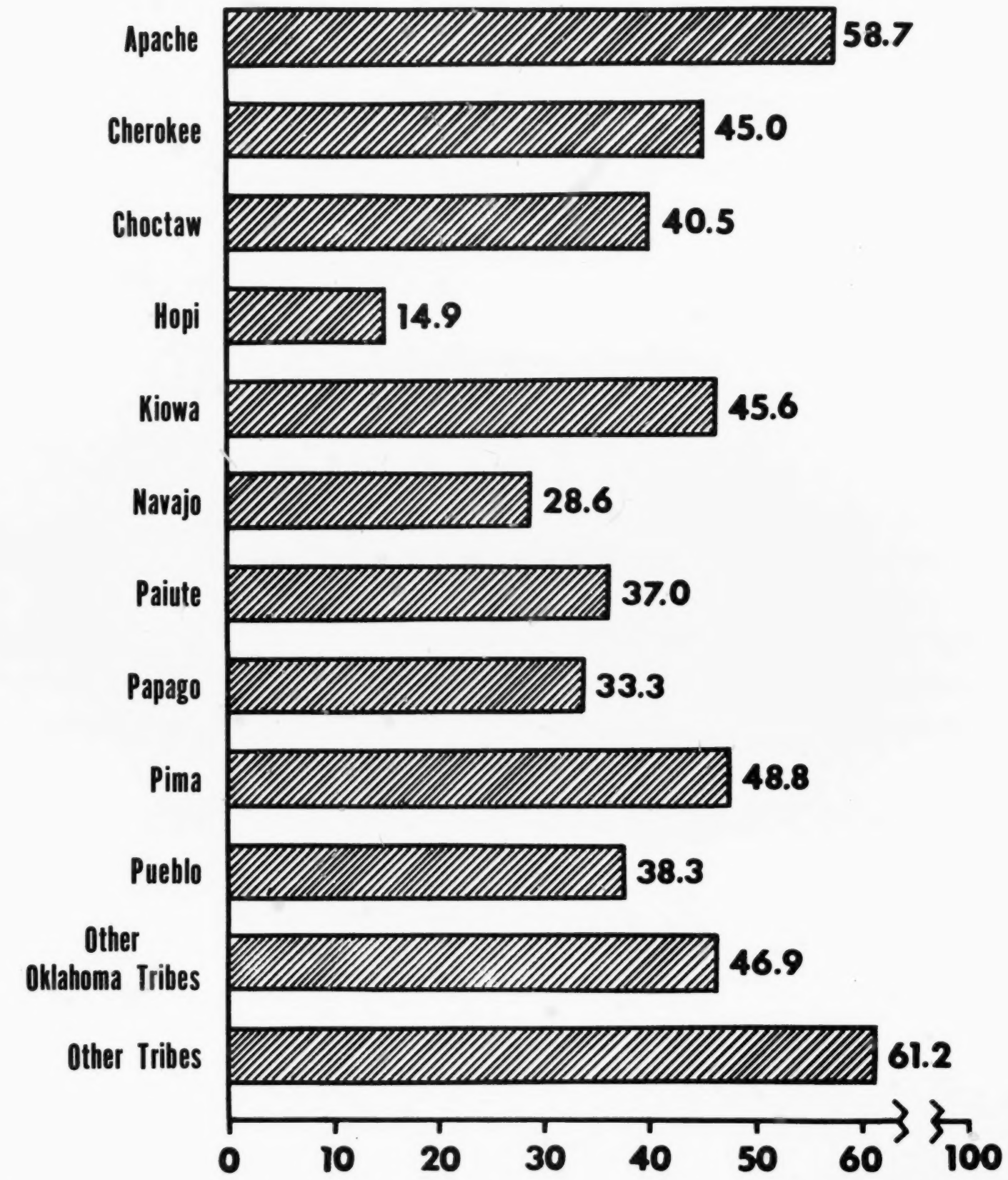
	Initial Sample Gr. 8 Enrollment Fall, 1962		Graduated		Dropped Out		Still Enrolled or Deceased[a]	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Initially in BIA School	204	100.0	118	57.9	80	39.2	6	3.0
Graduated or Dropped out of:								
BIA School	162	79.4	105	51.5	57	27.9	--	---
Private School	---	----	---	----	--	----	--	---
Public School	36	17.7	13	6.4	23	11.3	--	---
Still Enrolled or Deceased	6	3.0	---	----	--	----	6	3.0
Initially in Private School	89	100.0	48	53.9	38	42.7	3	3.4
Graduated or Dropped out of:								
BIA School	5	5.6	4	4.5	1	1.1	--	---
Private School	53	69.5	31	34.8	22	24.7	--	---
Public School	28	31.4	13	14.6	15	16.8	--	---
Still Enrolled or Deceased	3	3.4	---	----	--	----	3	3.4
Initially in Public School	924	100.0	561	60.7	353	38.2	10	1.1
Graduated or Dropped out of:								
BIA School	67	7.3	46	5.0	21	2.3	--	---
Private School	7	.7	6	.6	1	.1	--	---
Public School	840	90.9	509	55.1	331	35.8	--	---
Still Enrolled or Deceased	10	1.1	---	----	--	----	10	1.1
Initially in Total Schools	1217	100.0	727	59.7	471	38.7	19	1.6
Graduated or Dropped out of:								
BIA Schools	234	19.2	155	12.7	79	6.5	--	---
Private Schools	60	4.9	37	3.0	23	1.9	--	---
Public Schools	904	74.3	535	44.0	369	30.3	--	---
Still Enrolled or Deceased	19	1.6	---	----	--	----	19	1.6

[a]Includes 12 students still enrolled and 7 deceased.

Source: Charles S. Owens and Willard P. Bass. The American Indian High School Dropout in the Southwest. Summary Version (Albuquerque, New Mexico: Southwestern Cooperative Educational Laboratory, January, 1969), Table 2, 4.

Figure 2

Percentage of Dropouts by Tribe
Southwestern Cooperative Educational Laboratory Study, 1969



Source: Charles S. Owens and Willard P. Bass. The American Indian High School Dropout in the Southwest (Albuquerque, New Mexico: Southwestern Cooperative Educational Laboratory, 1969), 21.

Of the total sample of 1217 eighth grade students, 204 were enrolled in BIA schools, 89 in private schools and 924 in public schools. Fifty-eight percent of the initial BIA sample of 204 eventually were graduated from high school; fifty-four percent from private schools; 61 percent from public schools. The percentage of graduates and dropouts from this initial sample are given in Table 17. Dropout rates by type of school are 39 percent from BIA schools, 42.7 percent from private and 38 percent from public.

A considerable amount of transfer between types of schools occurs. Thus, of the total sample of 1217, the BIA enrolled 204 at the eighth grade level but eventually accounted for a total of 240; private schools enrolled 89 and eventually accounted for 63; public schools enrolled 924 and later accounted for 914. When the number of dropouts from each type of school is figured as a percentage of the total number of students for which the type of school was accountable, dropout rates by school types are: BIA, 33 percent; private, 37 percent; public, 40 percent. The data would indicate that the rate of dropouts from public school is significantly higher (7 percent) than that of BIA schools (Appendix Table 14). Explanations for this remain speculative in nature. It may be related to promotion policies, preference for all Indian schools by some, selection for admission, problems of social and educational competition in mixed schools, responsiveness by schools to special problems faced by Indian children, location of school and differences in pupil population. Greater insight into the significance of the differences in dropout rates remain to be examined. The data does not warrant judgments about the strengths of one type of school over the other.

The 42 dropout students account for a larger total of transfers than those made by the 727 graduates in the sample. The graduates made 101 transfers (14%) while the dropouts made 104 transfers (22%). The positive relationship between mobility and dropout are clear, although the extent to which this is a cause and effect relationship requires further investigation (Appendix Table 15).

Northwest Laboratory Study

A similar study of dropouts in the Northwest [1] uses a somewhat different method for documenting the extent of Indian pupil dropouts. A stratified random

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[1] Selinger (September, 1968) and Selinger and Rath, op. cit.

sample of 50 percent of the eligible schools in each state was drawn for the study. Eligibility included location of schools in those portions of the states of Oregon, Washington, Idaho, Montana, North and South Dakota which were included in the Aberdeen, Billings and Portland Area jurisdiction for the Bureau of Indian Affairs. Tribal units were determined by state as derived from the 1962-63 Census of Tribes, but units of less than 200 population were deleted. Schools with more than ten Indian pupils were counted in making up the fifty percent sample (although six schools with fewer than 10 students were eventually included in the sample).

Forty schools, or 56 percent, were drawn as the samples of a total of 71 schools which qualified under these criteria. The sample of Indians per state was small (under 100, with the exception of Montana and South Dakota) in respect to the total Indian population of that state. Therefore, the results must be interpreted cautiously.

The total dropout percentage, grades 9 - 12, for the region is 48 percent. Unlike the Southwest, women have a significantly higher dropout rate (52%) than do men (43%). See Appendix Table 16.

The study deliberately avoided giving any statistical breakdown of dropout rates by tribe or types of schools (federal, private, public) on the premise that such comparisons are invidious because of the varying numbers of pupils in the schools and particularly because of the wide differences in the educational objectives pursued by the schools as a result of the composition of their student bodies. It would seem, however, that breakdown by tribe might provide useful information to Indian tribal leaders concerning the educational status of their youth.

When examined by states, the study reveals that Oregon had the lowest dropout rate (29%), followed by Idaho (34%), Washington (39%), Montana (42%), North Dakota (51.5%), South Dakota (58%). See Table 18.

The Northwest study found an even greater amount of mobility of Indian students to a variety of schools than was found in the Southwest region. Thirty-seven percent of the dropouts had transferred and 32 percent of graduates had transferred. There were twice as many students with two or three transfers who dropped out as there were students who were graduated.

Both studies document a high percentage of dropouts in the eighth grade: 12 percent for the Southwest, the highest percentage for any grade level in that region, and 12 percent in the Northwest. In the Northwest the highest percentage

Table 18

ANNUAL DROPOUTS OF INDIAN STUDENTS IN SAMPLE SCHOOLS BY STATE, NORTHWESTERN STATES STUDY, 1962 - 1967

State	N	School Year					Total
		62 - 63	63 - 64	64 - 65	65 - 66	66 - 67	
Oregon	42 N	0	1	1	5	6	12
	%	0	2.4	2.4	12.5	14.7	29.3
Washington	91 N	2	8	15	7	3	35
	%	2.2	9.0	18.5	10.6	5.1	38.5
Idaho	33 N	0	5	1	1	4	11
	%	0	15.6	3.7	3.9	16.4	34.4
Montana	259 N	27	15	30	20	16	108
	%	10.4	6.5	18.8	10.7	9.6	41.7
N. Dakota	99 N	8	11	11	13	8	51
	%	8.1	12.1	13.8	18.8	14.3	51.5
S. Dakota	316 N	63	33	33	29	24	182
	%	19.9	13.0	15.1	15.6	15.3	57.8
Total	840 N	100	73	91	75	60	399
	%	11.9	9.9	13.7	13.1	12.1	47.7

Source: Alphonse D. Selinger and Robert R. Rath. The American Indian High School Dropout: The Magnitude of the Problem, Summary Version (Portland, Oregon: Northwest Region Educational Laboratory, September, 1968), 13.

of school dropouts appear in the third year of high school attendance -- 14 percent compared to 11 percent for the Southwest.

The Bureau of Indian Affairs reports that the percentage of dropouts and expulsions begins to become substantial in the 7th grade (4% of those enrolled), increases in the 8th grade to 6.5 percent and levels off at about 10 percent in the upper secondary school grades (Table 19).

Table 19

SUMMARY OF EXPULSIONS AND DROPOUTS IN BIA SCHOOLS BY GRADE, SCHOOL YEAR 1967-68

Grade	Enrollment	Dropouts and Expulsions	Percent of Dropouts and Expulsions
Beginners	3,906	18	.5
First	5,805	86	1.5
Second	4,889	53	1.1
Third	4,483	77	1.7
Fourth	4,087	60	1.5
Fifth	3,806	61	1.6
Sixth	3,307	76	2.3
Seventh	2,957	128	4.3
Eighth	2,699	175	6.5
Ungraded Elementary	2,257	97	4.3
Sub-Total Elementary	38,196	831	2.2
Ninth	3,687	373	10.1
Tenth	3,225	327	10.1
Eleventh	2,741	282	10.3
Twelfth	2,296	192	8.4
Ungraded Secondary	33	---	---
Sub-Total Secondary	11,982	1,174	9.8
Total Elem. and Sec.	50,178	2,005	4.0
Post High	1,380	339	24.6
GRAND TOTAL	51,558	2,344	4.5
Recap:			
Total	51,558	2,344	4.5
Regular	47,888	1,908	4.0
Ungraded	2,290	97	4.2
Post High	1,380	339	24.6

Source: Bureau of Indian Affairs. 1968 Annual School Attendance Reports, The Bureau, October 15, 1968.

Indian and National Dropout Rates

Comparing the Indian dropout rate to the rate in the total American school population is made difficult because studies do not agree either on their definition of "dropout" or in their method of gathering data. Thus the national dropout rates reported in the literature are not strictly comparable. Among the available

studies, in 1963, the average national dropout rate between eighth grade and high school graduation was estimated at 32 percent.[1] A later national survey placed the total number of high school graduates as 77 percent of the total number of students enrolled in grade nine in the fall of 1962, indicating a high school dropout rate of 23 percent.[2]

A comparison of the Northwest and Southwest areas with these available national dropout rates shows:

> Grades 8 through 12: National, 27 percent; Northwest, 48 percent; Southwest, 39 percent.
>
> Grades 9 through 12: National, 23 percent; Northwest, 40 percent; Southwest, 31 percent.

Although comparable data on high school dropouts are not available for the state of Alaska, there is evidence that that state has been behind other areas in the secondary schooling of the native population. Of the 5,368 native students who were of secondary school age in 1960, 1,832 or only 34.1 percent were actually enrolled in high school.[3]

Although Indian completion of high school lags behind the national level, comparison of Indian dropout rates with those previously reported for Indians indicates a rapidly improving picture. On the whole, the percentage of Indian youths completing high school has risen in comparison to the estimates available for the past and at a fairly rapid rate. The dropout figures for 1968 are substantially lower than the 60 percent for Indian high school students reported by the Bureau of Indian Affairs ten years ago:[4] 50 percent lower in the case of the Southwest and well below the oft quoted estimate of 50 percent for all Indian high school students.

[1]John D. Norton. Changing Demands in Education and Their Fiscal Implications (Washington, D. C.: National Committee for Support of the Public Schools, 1963).

[2]Sherrell E. Varner. School Dropouts (Washington, D. C.: Research Division, National Education Association, 1967), 8.

[3]Report prepared for the Alaska State Board of Education, September, 1961, cited by Charles V. Ray et. al. in Alaskan Native Secondary School Dropouts, University of Alaska, 1962. However, many students of high school age were attending elementary schools.

[4]Hildegard Thompson. Today's Dropouts - Tomorrow's Problems (Lawrence, Kansas: Bureau of Indian Affairs Publications Service, Haskell Institute, 1959).

The relatively low dropout rates for the Hopi and Navajo tribes are especially impressive. Over 80 percent of Hopi youth and 70 percent of Navajo who enter are now completing secondary school. A little more than 20 years ago, only about one-fourth of Navajo school-age children were attending any school. Today, the Hopi dropout rate is considerably lower (15 percent) than that of the national population and the Navajo rate of 29 percent compares favorably with that of the national rate. It is of interest that these two tribal groups, Hopi and Navajo, who have maintained a long period of traditional life and whose reservations are located in their traditional homelands, should indicate such a rapid rate of growth in school attendance and completion in recent years.

However, large numbers of Indian youth remain without secondary school graduation and in certain areas, for example North and South Dakota, they represent over 50 percent of those who enter the eighth grade.

Both the Southwest and Northwest Laboratory studies have demonstrated the feasibility of gathering more precise information on the progress through high school made by Indian students. They provide, in addition, a baseline against which assessments can be made and future situations judged.

Several major problems remain. The high dropout rates indicated in the 8th grade suggest that future analysis of the holding power of schools be extended downward to include the 7th grade. It must also be recognized that universal education is still incomplete for the Indian population (Table 10). BIA estimates are that over 4,000 Navajo school-age children are not enrolled in schools. A study on Southern Arizona school children conducted in 1967 discovered that 340 school-age children in the 16 - 18 age category were not enrolled in any school. That study estimated the total school age population of the Papago, Pima, and Maricopa tribes. Of those children with one-quarter or more Indian ancestry, 6,564 were enrolled in school, 412 were not enrolled in any school, and information was not available for 108.[1] This same study, however, concluded that with extremely few exceptions, Indian children remain in school through the eighth grade and gives evidence that the holding power of the schools is growing yearly.

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[1]William H. Kelly. A Study of Southern Arizona School Age Indian Children, 1966-67 (Tucson: Bureau of Ethnic Research, Department of Anthropology, University of Arizona, 1967), 2.

In another study,[1] it was found that among the Oglala Sioux on the Pine Ridge Reservation who were 25 years of age and older and who had completed 8th grade, 71 percent had dropped out of school before completing high school. The highest dropout peak was found to be after completing 8th grade and before completing the 9th grade. During this period, 34 percent of the Indians studied had dropped out of school. Among the 16 and 17 year old Oglalas, dropout was only 21 percent; however, this was twice the national dropout rate for this age group.

The development of a data collection system to examine accurately the school careers of Indian children would be valuable. In addition to stating with increased accuracy the magnitude and scope of the problem, it is necessary to know in greater detail who the dropouts are and what they are like. Examination of the magnitude and characteristics as well as of the reasons frequently cited in school records as the cause for dropouts, while interesting, do not give us an adequate picture of the dynamics of school leaving, nor of the futures and life styles experienced by those who do drop out of school.

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[1]Eileen Maynard and Gayla Twiss. That These People May Live (Pine Ridge, South Dakota: Community Health Program, Pine Ridge Service Unit, Aberdeen Area, Indian Health Service, U. S. Public Health Service, 1969), 92-93.

Chapter VI

TEACHERS OF INDIAN CHILDREN

Although a number of individual studies of Indian communities have addressed themselves to the attitudes and behavior of the teachers of Indian children, no study has concerned itself with the demographic characteristics of these teachers on a national scale. In 1968, at the request of the National Study of American Indian Education, the Bureau of Indian Affairs undertook a survey of their school administrators, teachers, and subprofessional personnel. A two-page questionnaire (Appendix B) designed by the BIA staff, provides the first extensive data on characteristics of the teachers of Indian children. These data are analyzed below. These data also make possible a comparison between teachers in BIA schools with an earlier national study of public school teachers conducted by the National Education Association in 1965-1966.

The BIA Teachers

Employment

Employment as a teacher or administrator in the schools of the Bureau of Indian Affairs is subject to the rules and regulations of the Federal Civil Service. An exception is found among those schools contracted by the Bureau to the Tribes. For example, in order to encourage and provide means to recruit Indian personnel and others whose backgrounds and experience especially qualified them to instruct Navajo children, the DINE School at Rough Rock, Arizona, has waived the usual civil service requirements. Ordinarily, eligibility for employment includes the completion of a four-year course of study in an accredited university combined with an appropriate course background in education or scores of at least 550 on both the Common Examination and the Elementary or Secondary Level Teaching Area Examinations administered by the Educational Testing Service.

Salaries are scaled according to the G.S.-5, and G.S.-9 civil service levels. Thus, in 1968, they ranged from $6,176 - $8,030 at the G.S.-5 level,

$7,649 - $9,934 at the G.S.-7 level, through $9,320 - $12,119 at the G.S.-9 level. Salary levels are in part determined by the applicant's standing in his graduating class, as well as his score on the national teaching tests. The current salaries represent a marked increase since 1960 when the salary range for teachers in G.S.-5 was $4,345 - $5,830, and G.S.-7 was $5,355 - $6,840. The G.S.-9 entrance level was not in effect at that time.

Applicants are placed in schools in Arizona, New Mexico, Alaska, North Dakota, North Carolina, Oklahoma, Oregon, and Utah. Employment in Alaska is accompanied by a 25 percent cost of living addition to the basic salary.

Most Bureau schools are in isolated rural areas. Teachers work on a twelve-month basis. Although the normal nine-month school year is observed by the Bureau, the remaining three months are used for annual leave, educational leave, program evaluation, workshops, in-service training, parent-student follow-up, and preparation for the coming year. Sometimes teachers are required to participate in summer programs for students. Teachers work a 40-hour week. The usual civil service provisions for leave, insurance, and retirement apply to BIA teachers.

General Characteristics of BIA Teachers

In its study of teacher characteristics made in 1968, the BIA reported a total of 1772 teachers, 1209 of whom were teaching at the elementary level, 563 at the secondary level (Table 20).

Most of the BIA teachers are women, 61 percent of the total. On the elementary level, 69 percent of the teachers are women. At the secondary level the proportion changes and 55 percent of the secondary school teachers are men.

By far the larger number of teachers are non-Indian. (The BIA figures do not distinguish between white and black teachers, giving only the categories of Indian and non-Indian.) These data reflect the fact that so few Indian young people are completing programs in higher education, particularly in teacher education. Fifteen percent of the BIA teachers are Indian. Of the total number of Indians teaching, 151 teach on the elementary level, representing 12.5 percent of the elementary teaching staff. The other 109 Indians teach on the secondary level, representing 19 percent of the secondary teaching staff.

Table 20

PERCENTAGE DISTRIBUTION OF BIA TEACHERS BY LEVEL OF SCHOOL AND BY SELECTED CHARACTERISTICS, 1968

Characteristics by Category	All BIA Teachers		BIA Elementary School Teachers		BIA Secondary School Teachers	
	Number	Percent	Number	Percent	Number	Percent
Sex	1772		1209		563	
Male	688	38.8	378	31.3	310	55.1
Female	1084	61.2	831	68.7	253	44.9
Race	1773		1207		566	
Indian	260	14.7	151	12.5	109	19.3
Non-Indian	1513	85.3	1056	87.5	457	80.7
Years of Age	1758		1194		564	
Under 30	569	32.4	415	34.8	154	27.3
30 - 39	403	22.9	250	20.9	153	27.1
40-49	308	17.5	202	16.9	106	18.8
50-59	284	16.2	183	15.3	101	17.9
60 or more	194	11.0	144	12.1	50	8.9
Level of Education	1772		1207		565	
Less than Bachelor's degree	82	4.6	77	6.4	5	.9
Bachelor's degree only	1363	76.9	943	78.1	420	74.3
Degree beyond Bachelor's	327	18.5	187	15.5	140	24.8
Years of Teaching Experience	1707		1148		559	
Less than 3	313	18.3	230	20.0	83	14.8
3 - 9	628	36.8	410	35.7	218	39.0
10 - 19	404	23.7	259	22.6	145	25.9
20 - 29	222	13.0	153	13.3	69	12.3
30 or more	140	8.2	96	8.4	41	7.9
Certification	1701		1156		545	
Not Certified	208	12.2	488	16.3	20	3.7
Certified	1493	87.8	968	83.7	525	96.3

Table 20 (continued)

Characteristics by Category	All BIA Teachers		BIA Elementary School Teachers		BIA Secondary School Teachers	
	Number	Percent	Number	Percent	Number	Percent
Location of School	1775		1209		566	
On Reservation	1155	65.1	1052	87.0	103	18.2
Off Reservation	620	34.9	157	13.0	463	81.8
Type of School	1645		1118		527	
Boarding	1134	68.9	673	60.2	461	87.5
Day	511	31.1	445	39.8	66	12.5

Source: Unpublished data, Bureau of Indian Affairs, 1968.

One-third of the BIA teachers are under the age of 30 and 27 percent are over 50 years old. More of the elementary school teachers are under 30, although on that level also 12 percent of the teachers are over 60 years of age. More of the secondary school teachers, reflecting more advanced schooling and a greater number of years of teaching experience, are in the 30 to 49 year range. Forty-six percent of the secondary school teachers are between the ages of 30 and 49 as compared with 37 percent of the elementary school teachers. There are also 3 percent fewer in the 60 years or older category among the secondary school teachers.

At both levels, most teachers hold the B. A. degree (Table 20): seventy-eight percent at the elementary level and 74 percent at the secondary level. As might be expected, more of the secondary school teachers hold the M. A. degree. The figure is 10 percent higher for the secondary level, with 25 percent of the secondary teachers at the M. A. level or beyond, contrasted with 15.5 percent at the elementary level. In regard to level of education, more elementary school teachers do not hold the B. A. degree -- 6 percent compared with less than 1 percent for the secondary schools.

The number of years of teaching experience is spread between less than 3 years and more than 30, with almost 80 percent of all teachers with less than 20 years of experience. Both the elementary and secondary levels show a very similar distribution of teachers in the various experience categories, with the

exception that the elementary schools have 5 percent more teachers with less than 3 years experience, 20 percent compared with 15 percent. The secondary schools have a somewhat higher percentage of teachers in the 3 - 9 years experience category (39 percent as compared to 36 percent); in the 10 - 19 years of teaching experience category (26 percent as compared with 23 percent).

There is a marked difference in the numbers of uncertified teachers employed at the elementary level as compared with the secondary. Sixteen percent of the elementary school teachers are uncertified (although it must be remembered that only 6 percent do not hold at least a B. A. degree). Contrasted with this, 4 percent at the secondary level are uncertified (less than 1 percent do not hold at least the B. A. degree).

Sixty-five percent of BIA teachers teach on reservations. Since most on-reservation BIA schools are at the elementary level and almost all off-reservation schools are at the secondary level, as one would expect the teacher distribution reflects this.

Sixty-nine percent of the BIA teachers teach in boarding schools as compared with day schools (although most of the boarding schools also serve day students). As expected, a higher percentage of BIA secondary school teachers teach in boarding schools.

Characteristics of BIA Teachers by Age

An examination of BIA teachers by age categories (Table 21) reveals very interesting differences between the older and younger BIA teachers. While there is a greater proportion of women among the younger teachers in the BIA schools (60 percent under age 30 and 52 percent between ages 30 and 49 years old), the proportion of women is particularly high among those teachers who are 50 years old or more (76 percent). This probably reflects in part the relatively large proportion of older male teachers who become administrators in BIA schools (Table 26 below).

Also, it is significant that a higher percentage of Indian teachers are age 30 or more (16.5 percent, age 30 - 49; and 16 percent, age 50 or more) as compared to those under 30 years of age (11 percent). This will be commented upon to a greater extent in the next section.

Table 21

DISTRIBUTION OF BIA TEACHERS BY AGE CATEGORIES AND SELECTED CHARACTERISTICS, 1968

Characteristics by Category	BIA Teachers by Age					
	Under 30 Years Old		30 - 49 Years Old		50 Years Old or More	
	Number	Percent	Number	Percent	Number	Percent
Sex	568		709		478	
Male	229	40.3	342	48.2	113	23.6
Female	339	59.7	367	51.8	365	76.4
Race	568		711		477	
Indian	63	11.1	117	16.5	77	16.1
Non-Indian	505	88.9	594	83.5	400	83.9
Level of Education	568		711		476	
Less than Bachelor's Degree	30	5.3	32	4.5	20	4.2
Bachelor's Degree only	509	89.6	523	73.6	322	67.6
Degree beyond Bachelor's	29	5.1	156	21.9	134	28.2
Years of Teaching Experience	561		755		483	
Under 3	254	45.3	51	6.8	9	1.9
3 - 9	307	54.2	324	42.9	40	8.3
10 - 19	2	.4	322	42.6	117	24.2
20 - 29	0	----	56	7.4	170	35.2
30 years or more	0	----	2	.3	147	30.4
Certification	542		688		455	
Uncertified	93	17.2	81	11.8	34	7.5
Certified	449	82.8	607	88.2	421	92.5
Level of School	569		711		478	
Elementary	415	72.9	452	63.6	327	68.4
Secondary	154	27.1	259	36.4	151	31.6

Table 21 (continued)

Characteristics by Category	BIA Teachers by Age					
	Under 30 Years Old		30 - 49 Years Old		50 Years Old or More	
	Number	Percent	Number	Percent	Number	Percent
Location of School	569		711		478	
On reservation	427	75.0	426	59.9	288	60.3
Off reservation	142	25.0	285	40.1	190	39.7
Type of School	538		728		469	
Boarding	360	66.9	478	65.7	295	62.9
Day	178	33.1	250	34.3	174	37.1

Source: Unpublished data, Bureau of Indian Affairs, 1968.

Perhaps reflecting more years of opportunity and the BIA policy of granting leave for educational purposes, a relatively larger proportion of older BIA teachers have achieved academic degrees beyond the Bachelor's level (28 percent, age 50 or older; 22 percent under age 30). On the whole, the relationship between age and experience follows the expected pattern, the younger BIA teachers having less experience than the older ones.

At every age category, the overwhelming largest proportion of BIA teachers are certified. While there is a somewhat greater percentage of younger teachers who are not certified (17 percent of those under 30 years of age; 12 percent of those 50 years old or more), this probably reflects the BIA policy of hiring young, qualified people who have not yet met all certification requirements.

Very little difference is found in the age distribution of BIA teachers in schools of different levels, locations and types.

Indian and Non-Indian Teachers in BIA Schools

Of the 1,770 teachers reporting ancestry, 258 of the BIA teachers are Indian, approximately 15 percent (Table 22). There is very little difference in the sex distribution of Indian and non-Indian teachers. Most of the teachers in both groups are women, 63 percent for the Indian teachers, 61 percent for the non-Indian.

The similarity between the Indian and non-Indian teacher extends to age distribution as well, with the exception that 9 percent more of the non-Indian teachers are under 30 years old, possibly suggesting that a larger proportion of non-Indians are entering BIA teaching in recent years, at least at the elementary level. There is also a significant difference in the age 50 - 59 category, where 29 percent of the Indian teachers are to be found, in contrast with 15 percent of the non-Indian teachers. This correlates with the larger percentage of Indian teachers in the 20 - 29 years experience category, contrasted with the 12 percent of non-Indians in that experience category. Perhaps this is a reflection of the more deliberate effort to recruit Indian teachers into BIA schools during the New Deal and the BIA administration under John Collier. This may also reflect a higher retention rate for Indian teachers compared with non-Indian teachers in BIA service.

Table 22

PERCENTAGE DISTRIBUTION OF INDIAN AND NON-INDIAN TEACHERS IN BIA SCHOOLS BY SELECTED CHARACTERISTICS, 1968

Characteristics by Category	Indian Teachers		Non-Indian Teachers	
	Number	Percent	Number	Percent
Sex	258		1512	
Male	95	36.8	591	39.1
Female	163	63.2	921	60.9
Years of Age	257		1499	
Under 30	63	24.5	505	33.7
30 - 39	71	27.6	332	22.1
40 - 49	46	17.9	262	17.5
50 - 59	56	27.8	227	15.1
60 or more	21	8.2	173	11.5
Level of Education	259		1511	
Less than Bachelor's degree	19	7.3	63	4.2
Bachelor's degree only	187	72.2	1175	77.8
Degree beyond Bachelor's	53	20.5	273	18.1

Table 22 (continued)

Characteristics by Category	Indian Teachers		Non-Indian Teachers	
	Number	Percent	Number	Percent
Years of Teaching Experience	250		1566	
Less than 3	35	14.0	278	17.8
3 - 9	78	31.2	595	38.0
10 - 19	67	26.8	381	24.3
20 - 29	50	20.0	183	11.7
30 or more	20	8.0	129	8.2
Certification	250		1449	
Uncertified	218	87.2	1273	87.9
Certified	32	12.8	176	12.2
Level of School	260		1513	
Elementary	151	58.1	1056	69.8
Secondary	109	41.9	457	30.2
Location of School	260		1513	
On Reservation	134	51.5	1019	67.4
Off Reservation	126	48.5	494	32.6
Type of School	244		1399	
Boarding	189	77.5	944	67.5
Day	55	22.5	455	32.5

Source: Unpublished data, Bureau of Indian Affairs, 1968.

There is little difference in the level of education between Indian and non-Indian teachers. Although 7 percent of the Indian teachers do not have a B. A., contrasted with 4 percent of the non-Indians, 20.5 percent of the Indian teachers hold the M. A., which is 3 percent more than among the non-Indian teachers and probably reflects the larger proportion of Indian teachers at the secondary level as well as the higher percent of older Indian teachers.

As noted above, a larger portion of the Indian teachers have more years of teaching experience than do the non-Indian teachers. The data indicate that among

the less experienced, newer recruits to service in the BIA schools, a larger proportion are to be found among the non-Indian teachers than among the Indian teachers. If this trend were to continue, it would mean a decline in the percentage of Indian teachers in BIA schools.

As with level of educational achievement, there is practically no difference between the percentages of certified and uncertified Indian and non-Indian teachers: 87 and 88 percent are certified, respectively.

Indian and non-Indian teachers are employed at both the elementary and secondary level. A greater proportion of the Indian teachers are employed at the secondary level: 42 percent, contrasted with 30 percent for non-Indians.

This greater proportion of Indian teachers employed on the secondary level is reflected in the data on the location of schools where they are employed, with a larger percent of the Indian teachers employed off reservation: 48.5 percent, compared with 33 percent for the non-Indian. Proportionately, more of the Indian teachers are employed in boarding schools (77.5 percent compared with 67.5 percent). This is again a reflection of the larger proportion of the Indian teachers employed at the secondary level.

The National Study of American Indian Education was able to identify only 922 Indian public school teachers in 14 states reporting these data (Table 23). Over one-half of the Indian teachers in public schools were in North Carolina.[1] The ratio of Indian to white teachers in these school systems, and even in those schools which are predominantly Indian,[2] in all probability is considerably lower than in the BIA schools.

Location and Type of School

Sixty-five percent of all BIA teachers are in schools located on reservations (Table 20). Most of the on-reservation schools are elementary schools. Of the total of 1,209 elementary school teachers reporting, 1,052, or 67 percent, teach at on-reservation schools. The picture is reversed at the secondary level. Of

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[1]Most of these teachers are probably Lumbee Indians located in Robeson County which maintains a racially separated school system for Indians. Most of these teachers were educated in Pembroke State College which was an all-Indian institution until recently.

[2]Except in North Carolina.

566 teachers reporting, 82 percent teach in off-reservation schools, only 18 percent teaching at on-reservation localities.

Table 23

ESTIMATED INDIAN PERSONNEL IN PUBLIC SCHOOLS BY STATES REPORTING, 1968

State	Teachers	Administrators	Aides	Attendance Officers
Alaska	62	3	0	0
Arizona	25	3	[a]	15
California	184	15	[a]	[a]
Colorado	2	0	0	2
Idaho	[a]	0	2	0
Michigan	113	[a]	[a]	[a]
Minnesota	12	0	15	2
Montana	20	4	30	7
Nevada	5	0	6	0
New Mexico	[a]	2	[a]	6
New York	3	0	0	0
North Carolina	468	25	84	5
North Dakota	11	0	2	1
South Dakota	5	1	[a]	4
Utah	2	0	0	0
Washington	[a]	1	[a]	6
Wisconsin	10	1	[a]	1
Totals	922	55	139	48

[a]Unknown or not reported.

Source: Data from state departments of education reporting Indian personnel on questionnaire distributed by National Study of American Indian Education, 1968-69.

Most BIA teachers are employed at boarding schools. The number is larger at both the elementary and secondary level compared with the numbers of teachers employed in day schools. At the elementary level, 60 percent of the

teachers are employed in boarding schools. The number is even larger for the secondary level where 88 percent of the teachers are employed at boarding schools.

There are many similarities between the characteristics of those teachers employed in boarding schools compared with those employed in day schools (Table 24). The sex ratio in each type of school is almost the same, there being only less than 2 percent more men teaching in the boarding schools. The age distribution of teachers and their amount of experience is also very similar.

Table 24

PERCENTAGE DISTRIBUTION OF BIA TEACHERS IN BOARDING AND DAY SCHOOLS BY SELECTED CHARACTERISTICS, 1968

Characteristics by Category	Teachers in Boarding Schools		Teachers in Day Schools	
	Number	Percent	Number	Percent
Sex	1134		608	
Male	469	41.4	241	39.6
Female	665	58.6	367	60.4
Race	1137		607	
Indian	190	16.7	58	9.6
Non-Indian	947	83.3	549	90.4
Years of Age	1133		602	
Under 30	360	31.8	178	29.6
30 - 39	265	23.4	133	22.1
40 - 49	213	18.8	117	19.4
50 - 59	179	15.8	104	17.3
60 or more	116	10.2	70	11.6
Level of Education	1137		606	
Less than Bachelor's degree	36	3.2	47	7.8
Bachelor's degree only	892	78.5	437	72.1
Degree beyond Bachelor's	209	18.4	122	20.1

Table 24 (Continued)

Characteristics by Category	Teachers in Boarding Schools Number	Percent	Teachers in Day Schools Number	Percent
Years of Teaching Experience	1096		592	
Under 3	199	18.2	92	15.5
3 - 9	414	37.8	204	34.6
10 - 19	264	24.1	156	26.3
20 - 29	134	12.2	80	13.5
30 years or more	85	7.8	60	10.1
Certification	1087		586	
Uncertified	133	12.2	87	14.9
Certified	954	87.8	499	85.1
Level of School	1132		509	
Elementary	665	58.7	443	87.0
Secondary	467	41.3	66	12.9
Location of School	1138		608	
On Reservation	515	45.3	607	99.8
Off Reservation	623	54.7	1	.2

Source: Unpublished data, Bureau of Indian Affairs, 1968.

A significant difference does appear in that 17 percent of the boarding school teachers are Indian contrasted with 10 percent Indian teachers in the day schools. Also, boarding school teachers have almost 5 percent fewer non-B. A. holders. This is explained in part by the fact that the larger percentage of boarding schools are at the secondary school level. Again, almost all of the day schools are located on reservation.

In contrast to the BIA schools off reservations which are almost entirely boarding schools, teachers located on reservations are almost equally divided between boarding schools and day schools (Table 25). In addition, three-fourths of the off-reservation teachers are in secondary schools, whereas 91 percent of those on reservation are in elementary schools.

Table 25

PERCENTAGE DISTRIBUTION OF BIA TEACHERS LOCATED IN SCHOOLS ON RESERVATIONS AND OFF RESERVATIONS BY SELECTED CHARACTERISTICS, 1968

Characteristics by Category	Teachers on Reservations		Teachers off Reservations	
	Number	Percent	Number	Percent
Sex	1155		617	
Male	397	34.4	291	47.2
Female	758	65.6	326	52.8
Race	1153		620	
Indian	134	11.6	126	20.3
Non-Indian	1019	88.4	494	79.7
Years of Age	1141		617	
Under 30	427	37.4	142	23.0
30 - 39	246	21.6	157	25.5
40 - 49	180	15.8	128	20.7
50 - 59	161	14.1	123	19.9
60 or more	127	11.1	67	10.9
Level of Education	1153		619	
Less than Bachelor's degree	73	6.3	9	1.5
Bachelor's degree only	900	78.1	463	74.8
Degree beyond Bachelor's	180	15.6	147	23.8
Years of Teaching Experience	1208		610	
Under 3	239	19.8	75	12.3
3 - 9	458	37.9	215	35.2
10 - 19	279	23.1	169	27.7
20 - 29	136	11.3	97	15.9
30 or more	96	7.9	54	8.9
Certification	1102		599	
Uncertified	178	16.1	30	5.0
Certified	924	83.9	569	95.0

Table 25 (continued)

Characteristics by Category	Teachers on Reservations		Teachers off Reservations	
	Number	Percent	Number	Percent
Level of School	1155		620	
Elementary	1052	91.1	157	25.3
Secondary	103	8.9	463	74.7
Type of School	1026		619	
Boarding	516	50.3	618	99.8
Day	510	49.7	1	.2

Source: Unpublished data, Bureau of Indian Affairs, 1968.

The difference in level between the on-reservation and off-reservation schools is reflected in the data on other characteristics of teachers (Tables 24 and 25). More teachers in reservation schools are women (66 percent as compared to 53 percent in off-reservation schools). This reflects the higher proportion of men in the boarding-type schools found off the reservation.

Indian teachers represent 20 percent of those teaching in off-reservation boarding schools, more than the 12 percent Indians among those teaching on the reservations.

The larger number of elementary schools on reservations helps explain the preponderance of younger teachers, as well as the smaller numbers of teachers holding the M. A. degree. Five percent more of the on-reservation teachers hold less than the B. A. degree. A higher proportion of off-reservation teachers also have greater teaching experience than their counterparts in reservation schools. About 10 percent more off-reservation teachers have at least ten years of teaching experience. Again, as might be expected for the secondary level, all but 5 percent of the off-reservation teachers are certified, in contrast to the on-reservation teachers who are 16 percent uncertified.

Off-reservation teachers, then, differ from those teaching on reservations in several characteristics (Table 25). The BIA teaching staff employed off reservations tends to include a larger proportion of men, 47 percent compared to 34 percent on reservation; has a larger proportion of Indians, 20 percent compared with 12 percent employed on reservation; tends to be younger, includes more holders of

degrees above the Bachelor's level, 24 percent compared with 16 percent on reservation; has 7 percent fewer with less than 3 years teaching experience, and includes 11 percent fewer uncertified teachers. Almost all of these differences can be explained by the fact that by far the larger percent of off-reservation schools, 75 percent contrasted with 9 percent of the on-reservation schools, are at secondary level.

Administrators of BIA Schools

Almost three-fourths of school administrators in BIA are men: 74 percent men, 26 percent women (Table 26). This ratio is similar for non-school administrators within the BIA. Of the school administrators, 28 percent are Indian, 72 percent non-Indian. This is 7 percent more Indians in school administration than in other Bureau offices and 13 percent more than the proportion of Indians in teaching positions. The proportion of Indians in administrative positions in Bureau schools is vastly larger than the proportion of Indians in administration in public schools. Of sixteen states reporting data in the survey conducted by NSAIE, only 55 Indian public school administrators were identified, almost half of whom were in North Carolina (Table 23).

Table 26

PERCENT DISTRIBUTION OF BIA EDUCATION ADMINISTRATORS BY TYPE AND BY SELECTED CHARACTERISTICS, 1968

Characteristics by Category	All Administrators		School Administrators		Non-school Administrators	
	Number	Percent	Number	Percent	Number	Percent
Sex	442		357		85	
Male	325	73.5	263	73.7	62	72.9
Female	117	26.5	94	26.3	23	27.1
Race	441		358		83	
Indian	117	26.5	100	27.9	17	20.5
Non-Indian	324	73.5	258	72.1	66	79.5
Age	437		355		82	
Under 30	27	6.2	25	7.0	2	2.4
30 - 39	102	23.3	90	25.4	12	14.6
40 - 49	128	29.3	100	28.2	28	34.1
50 - 59	97	22.2	77	21.7	20	24.4
60 or more	83	19.0	63	17.7	20	24.4

Table 26 (continued)

Characteristics by Category	All Administrators Number	Percent	School Administrators Number	Percent	Non-school Administrators Number	Percent
Level of Education	437		353		84	
Less than Bachelor's	8	1.8	8	2.3	0	0
Bachelor's only	202	46.2	168	47.6	34	40.5
More than Bachelor's	227	51.9	177	50.1	50	59.5
Years of Teaching Experience	419		337		82	
Less than 3	56	13.4	49	14.5	7	8.5
3 - 9	160	38.2	122	36.2	38	46.3
10 - 19	140	33.4	115	34.1	25	30.5
More than 20	63	15.0	51	15.1	12	14.6
Years of Administrative Experience	403		326		77	
Less than 3	96	23.8	89	27.3	7	9.1
3 - 9	126	31.3	111	34.0	15	19.5
10 - 19	127	31.5	88	27.0	39	50.6
More than 20	54	13.4	38	11.7	16	20.8

Source: Unpublished data, Bureau of Indian Affairs, 1968.

Fifty percent of BIA school administrators hold the M. A. degree, 2 percent hold less than the B. A. degree, and 48 percent hold the B. A.

School administrators tend to have a good deal of teaching experience (only 15 percent are reported as having had less than three years; 49 percent have had over 10 years), indicating rather slow movement into administration compared with non-school administrators (55 percent of whom have had less than ten years of teaching experience). This slower movement into school administration is reflected in the larger percentages of those with fewer years of administrative

experience in schools, compared with 70 percent of those non-school administrators having more than ten years of administrative experience.[1]

Comparison Between the BIA Teachers and a National Sample of Teachers

On the whole, a comparison between the BIA teachers and the national sample of teachers studied in 1965-66 points up many areas of similarity between the two. The similarities far outweigh the few differences to be observed in the data on the two groups. (See Table 27 and Appendix Table 17 for a detailed comparison.)

Table 27

PERCENTAGE DISTRIBUTION OF BIA TEACHERS, 1968, AND A NATIONAL SAMPLE OF PUBLIC SCHOOL TEACHERS, 1965-66, BY SELECTED CHARACTERISTICS

Characteristics by Category	BIA Teachers		National Sample of Teachers	
	Number	Percent	Number	Percent
Sex	1772		2344	
Male	688	38.8	730	31.6
Female	1084	61.2	1614	68.9
Years of Age	1758		2302	
Under 30	569	37.4	781	33.9
30 - 39	403	21.6	524	22.8
40 - 49	308	15.8	403	17.5
50 - 59	284	14.1	442	19.2
60 or more	194	11.1	152	6.6

[1] In their study of professional leadership within public schools, Gross and Herriott found that factors such as high academic ability and time (including off-duty time) and attention applied to one's job were more significantly related to professional leadership performance of school heads than was years of teaching prior to administrative appointment. This would suggest that the long and slow movement into positions of leadership within BIA schools is not necessarily conducive to choosing vigorous professional leadership. See Staff Leadership in Public Schools: A Sociological Inquiry by Neal Gross and Robert E. Herriott (New York: John Wiley, 1967), 156-157.

Table 27 (continued)

Characteristics by Category	BIA Teachers		National Sample of Teachers	
	Number	Percent	Number	Percent
Level of Education	2520		2344	
Less than Bachelor's degree	832	4.6	165	7.0
Bachelor's degree only	1362	76.9	1632	69.6
Degree beyond Bachelor's	326	18.5	547	23.3
Type of School	1775		2344	
Elementary	1209	68.1	1230	57.5
Secondary	566	31.9	1114	47.5
Years of Teaching Experience	1815		2332	
Under 3	313	17.2	430	18.4
3 - 9	673	37.1	842	36.1
10 - 19	448	24.7	559	24.0
20 or more	381	21.0	501	21.5

Source: Unpublished data, Bureau of Indian Affairs, 1968, and Research Division, National Education Association. The American Public School Teacher, 1965-66 (Washington, D. C.: National Education Association, Research Report 1967 - R4).

In both groups the percentage of women in teaching is far greater than the percentage of men, although among the BIA teachers there are 7 percent more men, 39 percent contrasted with 32 percent (Table 27). In both groups there is a preponderance of teachers at the younger age levels. Approximately three-fourths of the teachers in both groups are below the age of 50. Three percent more of the BIA teachers are under the age of thirty than are the teachers in the national sample.

There is also little difference in educational attainment between the national sample of teachers and the BIA teachers. By far the greater percentage of teachers in both groups hold the B. A. degree. Although proportionately fewer BIA teachers hold less than the B. A. (only 2 percent less than the national figure of 7 percent), 4 percent more of the national teachers hold the M. A. degree (23 percent contrasted with 19 percent). This slight difference in the percentage of those with the M. A. degree might be explained by the larger percentage of the very youngest teachers in

the BIA group. Among both the BIA teachers and the national sample, the percent of those holding the M. A. degree increases with numbers of years of experience (Appendix Table 17).

There appears to be a slight advantage held by the public schools in attracting more B. A. and M. A. holders to the beginning positions (1 percent and 2 percent, respectively), but this advantage is offset by the larger number of non-degree holders in the 10 - 19 and 20 or more years experience categories among the public school teachers. In regard to number of years of teaching experience, there is virtually no difference between teachers in the BIA school system and the national sample.

Although the larger number of teachers in both BIA elementary and secondary schools are non-Indian, the percentage of Indian teachers is higher in BIA schools than is the percentage of non-white teachers in public schools in 1960.[1] Thirteen percent of BIA elementary teachers are Indian compared with a national picture of 10 percent non-white in public elementary schools. At the secondary level, the percentage of Indian teachers in BIA schools rises to 19 percent, which is 12 percent higher than the national figure of 7 percent non-white teachers for secondary school teachers. The data do not tell us whether or not the Indians teaching in BIA schools are of the same tribe or geographic background as the children they teach. All Indians, regardless of tribal identification are classified together in the available data on teachers. In the fifteen states reporting, there were 922 Indians teaching in their public schools (Table 23).

It is important to note that the above comparisons are between BIA teachers and a national sample of American public school teachers. They do not give us adequate comparative data between BIA teachers and the public school teachers who would be teaching Indian children were they to attend public rather than BIA schools. Nor do they give the characteristics of the teachers in the public schools Indian children actually do attend. It might be speculated that, in some areas, public school teachers would present a picture of higher educational achievement and

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[1]Research Division, National Education Association. "Census of All Teachers," NEA Research Bulletin, 42:3 (October, 1964), 69. Although the proportion of non-white teachers may have increased since 1960, it is highly unlikely that it has reached a ratio comparable to that of Indian to non-Indian teachers in the BIA school system.

greater youth, especially at the secondary level. On the other hand, in some of the specific rural communities where Indians might attend public schools, there might be a less favorable comparison with BIA teachers who are required to meet national civil service standards.

It would be a mistake to infer from the above data that any one group of teachers was superior to the other. The facts indicate that, viewed on a national level, BIA and public school teachers are remarkably similar in many characteristics.

Chapter VII

POST-HIGH SCHOOL EDUCATION OF INDIANS

A rapid rise in the numbers of Indian students attending college and other post-high school programs may be expected as the rise in the high school completion rate continues. It is also reasonable to expect that the numbers of Indian students seeking graduate level work will also grow.

Indians in College

The Bureau of Indian Affairs maintains a scholarship grant program for post-high school schooling for Indian students. The number of students entering colleges under this program has been growing annually. In 1957 the program awarded nearly $70,000 to 290 grantees (Appendix Table 18). Ten years later close to $2,000,000 was awarded to 2,348 students, and in 1967, 147 were graduated, 143 from 4-year colleges. In 1969 over 3,400 grants were awarded totaling over $2,500,000 (Table 28). Conservative estimates are that 6,000 Indian students are attending college.[1] At present, a very small amount of scholarship money is available to college graduates for advanced training under BIA programs or under any other government or private funding.

Nearly 3,000 Indian young people were receiving BIA scholarship grants in 1967-68 (Appendix Table 19). Of these, almost four out of five were attending four-year institutions. Nine out of 10 were attending public institutions. Slightly over one-half were men (Appendix Table 20). What is particularly significant is that over one-half of these Indian youths were in their first year of college and almost one in four were sophomores. Only 9 percent were seniors and less than 1 percent were graduate students. In contrast, only two in five undergraduate students across the nation are in their first year, and one in eight of all college students are in graduate education (Table 29).

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[1] BIA estimate.

Table 28

SUMMARY OF 1969 BIA SCHOLARSHIP GRANTS

1. Total number of grant students			3,432
Remaining in school throughout year		2,791 (81.3%)[a]	
Dropouts during school year		494 (14.4%)[a]	
Short-term enrollment only (one semester only or summer school		165 (4.8%)[a]	
2. Average total grant amount			$ 868
Full year students	$929		
Dropouts	664		
Short-term enrollment	366		
3. Total funds expended			$3,100,000
Full year students	$2,592,290		
Dropouts	328,062		
Short-term enrollment	60,517		
Salaries and related costs for three Area Scholarship Programs	75,263		
Contracting costs for Albuquerque Area	5,771		
Other miscellaneous expenditures	38,097		
4. Total number of graduates			241
2-year programs		4	
4-year programs		236	
Graduate programs		1	

[a]Explanation: This does not total 3,432 nor add to 100%. The categories are not mutually exclusive. There is some overlapping; e.g., some students completed one semester before dropping; some dropped without completing one term; some summer school students also completed school year; some dropouts reentered later in school year.

Source: Division of Public School Relations, Bureau of Indian Affairs, 1969.

Table 29

SELECTED CHARACTERISTICS OF AMERICAN INDIAN COLLEGE STUDENTS RECEIVING BIA SCHOLARSHIP GRANTS, 1967-68, AND ALL COLLEGE STUDENTS IN THE UNITED STATES, FALL, 1967

Characteristics	Percent BIA Grant Students	Percent All Students, U. S.
By sex of students:		
Male	53.8	59.7
Female	46.2	40.3
By level of study:		
Attending two-year institutions	21.6	21.8
Attending four-year institutions	78.4	78.2
By control of institution:		
Attending public institutions	93.1	69.7
Attending private institutions	6.9	30.3
By level of student:		
Freshman to all undergraduate students	54.8	40.3
Graduate students to all students[a]	0.8	13.5

[a]U. S. data are for resident students in post-baccalaureate programs.

Source: Unpublished data, Bureau of Indian Affairs, 1967-68, and U. S. Office of Education. Opening Fall Enrollment in Higher Education, 1967 (Washington, D. C.: U. S. Government Printing Office, 1967), Tables 1-4, 6-9.

Almost 500 Indian college students receiving BIA grants dropped out of school in 1969 (Table 28). This is one out of seven of those receiving this scholarship aid and over twice as many recipients as were graduated that year. Almost half of the 241 graduates had selected education as their field of study, suggesting an increasing participation of Indians in professional education and, hopefully, in Indian education (Appendix Table 21).

The high attrition rate of Indian college students that seems to be indicated by these data is a matter that should be of major concern to those who have the responsibility for developing more effective educational programs for Indians.

As also can be seen in Table 29, there was a somewhat higher proportion of women among Indian college students receiving BIA grants and a slightly higher proportion attending two-year institutions than among college students in general.

Indian college students attend a wide variety of institutions. As would be expected, given the limited economic resources of the students and given the fact that few private college and universities have special scholarship or academic programs to attract Indians, only 7 percent attend private institutions (Table 29 and Appendix Table 20). The remainder attend public institutions, mostly state-supported.

As can be seen in Appendix Tables 22 and 23, the number of Indians attending college varies considerably among those states where the departments of education reported college enrollment of Indians in the NSAIE survey. Of particular interest is the relatively large number of Indians attending college in North Carolina, all of whom were reported to be attending Pembroke State College, which until recently was a segregated Indian institution. The largest numbers of students supported by the BIA program are to be found in Oklahoma, Arizona, South Dakota, New Mexico, and Montana.

Employment Assistance Programs

Since World War II, the Bureau of Indian Affairs has maintained a program of employment assistance to qualified Indian people. The program includes vocational, apprenticeship and on-the-job training. Included in the program is the payment of expenses of an individual while he is in training or adjusting to a new job in an unfamiliar location, and financial help to support his family during this period as well.

The oldest activity within the program is that of direct job placement. This activity is also known as "relocation," and individuals participating in this activity usually were placed in a location remote from the reservation. Emphasis more recently has shifted to helping individuals become self-supporting, wherever they live, rather than on relocation to a place remote from the reservation.

In 1956, Congress passed Public Law 959 which authorized appropriations for institutional on-the-job and apprenticeship training. Most persons who take advantage of the on-the-job training programs are generally employed near their home, in contrast to those seeking direct employment or institutional training.

The BIA maintains relocation centers in Chicago, Cleveland, Dallas, Denver, Los Angeles, Oakland, and San Jose. Most of the Indians who receive both institutional training and direct job placement services are under 30 years of age. More of the on-the-job trainees are older Indians. The institutional training programs generally last up to 2 years, with a maximum of 3 years for nurse's training.[1]

Recognizing the problems arising in the transition to life in urban settings remote from their homes, several "halfway houses" for those relocating away from traditional home areas have been set up. One is in Seattle, another in Oakland.

In 1963, a total of 5,108 Indians were aided in training for and/or finding employment during the year. Of this number, 1,678 (33%) received on-the-job training; and 2,885 (56%) were given adult vocational training prior to employment.[2]

In 1966, the BIA studied a sample of 327 persons, representing 6 percent from each category of services, randomly selected from each category, to determine to what degree individuals and families receiving employment assistance from programs had become self sufficient.

The study showed that individuals from 61 tribal groups were included in their sample (Table 30).

Assistance was offered in one of several centers where the Bureau maintains Employment Assistance Offices: These included offices in the following areas:

1. Aberdeen, South Dakota
2. Albuquerque, New Mexico
3. Anadacko, Oklahoma
4. Billings, Montana
5. Juneau, Alaska
6. Minneapolis, Minnesota
7. Muskogee, Oklahoma
8. Phoenix, Arizona
9. Portland, Oregon
10. Sacramento, California
11. Window Rock, Arizona

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[1]Bureau of Indian Affairs. A Followup Study of 1963 Recipients of the Services of the Employment Assistance Program (Washington, D. C.: Bureau of Indian Affairs, October, 1966), 2.

[2]Ibid., 5.

Assistance was also available in seven urban centers: Los Angeles, Dallas, Oakland, San Francisco (since merged with the Oakland office), Chicago, Cleveland, San Jose, and Denver.[1]

Table 30

PARTICIPANTS IN BIA EMPLOYMENT ASSISTANCE PROGRAMS BY TRIBAL GROUP, 1966

Tribe	N	Percent	Tribe	N	Percent
Navajo	47	14	Choctaw	7	2
Sioux	35	10	Hopi	7	2
Pueblo	27	9	Crow	6	2
Chippewa	24	4	Turtle Mt. Chippewa	6	2
Cherokee	14	4	Omaha	5	2
Pima	14	4	E. Cherokee	4	1
Apache	12	4	Paiute	4	1
Eskimo	10	3	Shoshone	4	1
Papago	9	3	Tlingit	4	1
Blackfeet	8	3	Yakima	4	1
Creek	8	3	All Others	68	21

Source: Bureau of Indian Affairs. A Follow-up Study of 1963 Recipients of the Services of the Employment Assistance Program (Washington, D. C.: Bureau of Indian Affairs, U. S. Department of the Interior, October, 1966), 10.

The study did not give data on the types of jobs held by those who participated in direct employment (relocation). Of those receiving on-the-job training, occupations included: industrial diamond processing (22%); electronic component parts (19%); sawmill and planing mill work (14%); Indian novelties (11%); wig-making (9%); sports equipment -- snelled fish hooks (9%); upholstered chairs and davenports; plastic aircraft instrument panels; quilts and bedspreads; and baby furniture.

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[1] Ibid., 11.

Among those taking vocational courses in institutions, the most popular courses included: welder (15%); cosmetologist (18%); stenographer (13%); auto-body and fender repairman (9%); typist (6%); auto mechanic; barber; electronic technician; accountant; clerk; diesel mechanic; IBM and keypunch operator.[1]

This 1966 study revealed that 85 percent of the direct employment recipients and 65 percent of the institutional trainees chose an urban center for service. Most of the on-the-job trainees, on the other hand, were trained and employed locally (Table 31). Two-thirds of the direct employment and institutional training recipients were either single men or single women. Age distribution for on-the-job recipients showed 36 percent over 30 years of age. Contrasted with this, 13 percent of the direct employment recipients and 8 percent of the institutional trainees were in this age category. Indians between the ages of 20 and 24 were the predominant participants in vocational training, with 114 participants (67%).

About one-third of those receiving direct employment fell into each of three educational categories: 8 or less years of schooling, 9 - 11 years of schooling, and 12 years or more schooling. More of the on-the-job recipients were in the 9 - 11 years of education category. Of those receiving institutional training, 68 percent had 12 or more years of schooling. This is explained by the fact that most vocational courses given in institutions approved under P. L. 959 have high educational requirements.

At least 68 percent of those in all three groups were working at the time of the survey (January through June, 1966). Twenty percent of the direct employment recipients were unemployed as compared to 6 percent for on-the-job training recipients and 10 percent for institutional trainees. Seventeen percent of the institutional trainees were no longer in the labor market as compared with 6 percent for the direct employment recipients and 8 percent for on-the-job trainees.

Most of the recipients of all three services indicated that they were living better than they had before and would seek services again if needed. All categories show a marked increase in income, the sharpest increase being close to 360 percent indicated for the institutional trainees.

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[1] Ibid., 27 and 40.

Table 31

STATISTICAL SUMMARY IN PERCENTAGES FOR 327 SERVICE RECIPIENTS FOR FISCAL YEAR 1963

	Direct Employment	On-the-job Training	Institutional
Location:			
Within Area	15	97	37
Urban Centers	85	3	63
Marital Status:			
Family	34	69	32
Single Woman	18	14	35
Single Man	48	17	33
Age:			
18 - 19	9	8	9
20 - 24	55	31	67
25 - 29	23	25	16
Over 30	13	36	8
Education:			
0 - 8	31	28	9
9 - 11	33	41	23
12 and over	36	31	68
Employment Status:			
Working	69	80	68
Unemployed	20	6	10
Not in Labor Market	6	8	17
Unable to Work	5	6	5
Earnings:			
Prior	$1,039	$1,264	$ 681
After	$2,694	$2,119	$3,120
Increase	159%	68%	358%
Costs:			
Average Recipient Cost	$1,104	$ 648	$2,550

Source: Bureau of Indian Affairs. A Follow-up Study of 1963 Recipients of the Services of the Employment Assistance Program (Washington, D. C.: Bureau of Indian Affairs, U. S. Department of the Interior, October, 1966), 49.

The study concluded that the programs have provided a way for the unskilled to increase earnings by significant amounts and that there appears to be a direct correlation between the amount expended on a recipient and the amount he earns.[1]

Post-High School Studies of Indians

During 1968, two related studies were conducted on the post-high school training and employment experiences of Indian high school graduates. They were conducted by the Southwestern Cooperative Educational Laboratory[2] and the Northwest Regional Educational Laboratory.[3] Both studies attempted to identify all the Indians who were graduated from high school in 1962 in those states served by their respective laboratories. The Southwest study sampled from Arizona, Nevada, New Mexico, Oklahoma, southern Colorado, and southern Utah; the Northwest study included all graduates in Oregon, Washington, Idaho, Montana, North Dakota and South Dakota. In each study the graduates were asked to respond to a mail questionnaire and to a follow-up interview. Sixty percent (384) of the target population in the Southwest and 50 percent (287) in the Northwest were interviewed. The same questionnaire and interview instruments were used in both studies.

A basic variable for analysis in both studies was whether or not the Indian participants continued their formal education or training beyond high school. Although the terminology used differed, both studies divided their study populations into those who did and who did not continue in post-high school programs, whether academic or vocational-technical. About seven out of ten of the Indian young people studied continued their education beyond high school (Table 32). What is more significant is that over five of ten of all Indian high school graduates in the Southwest study and almost four in ten of those in the Northwest completed a post-high school program, although not necessarily the program which they began. Two out of three who started a post-high school program (continuers) in the Southwest and over half of the continuers in the Northwest completed some sort of program,

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[1] Ibid., 52.

[2] Willard P. Bass. The American Indian High School Graduate in the Southwest (Albuquerque, New Mexico: Southwestern Cooperative Educational Laboratory, July, 1969).

[3] Alphonse D. Selinger. The American Indian Graduate: After High School, What? (Portland, Oregon: Northwest Regional Educational Laboratory, November, 1968).

Table 32

CONTINUERS AND NON-CONTINUERS IN POST-HIGH SCHOOL PROGRAMS BY TYPE OF PROGRAM COMPLETED AND TYPE OF HIGH SCHOOL ATTENDED, PARTICIPANTS IN STUDIES OF 1962 AMERICAN INDIAN HIGH SCHOOL GRADUATES, SOUTHWESTERN AND NORTHWESTERN STATES, 1968

High School of Graduation by Type	Total		Non-continuers[a]		Continuers[a]		Completed Vo-Tech. Program			Completed College (incl. Junior College)			Total Completions		
	N	%	N	% of Total	N	% of Total	N	% of Total	% of Continuers	N	% of Total	% of Continuers	N	% of Total	% of Continuers
Southwest Study															
Public	222	58	45	20	177	80	99	45	56	22	10	12	121	55	68
Federal	128	33	46	36	82	64	59	46	72	1	1	1	60	47	73
Private	34	9	8	24	26	76	13	38	50	3	9	12	16	47	62
Total	384	100	99	26	285	74	171	44	60	26	7	9	197	51	69
Northwest Study															
Public	165	57	51	31	114	69	36	22	32	23	14	20	59	36	52
Federal	89	31	25	28	64	72	24	27	38	9	10	14	33	37	52
Private	33	12	9	27	24	73	13	39	54	1	3	4	14	42	58
Total	287	100	85	30	202	70	73	25	36	33	12	16	106	37	52

[a]The Northwest study used the terms "persisters" and "non-persisters" instead of "continuers" and "non-continuers." Operationally these terms are defined exactly the same.

Source: The American Indian High School Graduate in the Southwest by Willard P. Bass (Albuquerque, New Mexico: Southwestern Cooperative Educational Laboratory, July, 1969), Table 15, 31; and The American Indian Graduate: After High School, What? by Alphonse D. Selinger (Portland, Oregon: Northwest Regional Educational Laboratory, November, 1968), Table 2-6, 21.

again not necessarily the one they started. While these proportions are surprisingly high, it should be recalled that, having been graduated from high school, these young people are already a select group because of the high dropout rate among Indians. (See Chapter V.)

Almost six out of ten Indians in these studies were graduated from state-supported public schools, one in three attended a BIA administered federal school, and the remainder attended private, for the most part mission-operated, schools. In the Southwest study, there was a somewhat smaller proportion of continuers from among those who were graduated from federal rather than public or private schools. However, there were no significant differences by type of school attended in the Northwest study. In neither study were significant differences found among those who completed post-high school programs by type of high school from which the Indian young people had been graduated.

Of those who continued in post-high school programs, three out of five in the Northwest and one in three in the Southwest completed vocational-technical programs. Less than one in ten continuers in the Southwest Study and one in eight in the Northwest had completed college, either in a two-year or four-year program. While a substantially higher proportion of the graduates of federal schools in the Southwest completed vocational-technical programs than graduates of public or private schools, this was not true in the Northwest where a greater proportion of private school graduates completed vocational-technical programs.

Since college education has become the major mechanism for improving one's occupational status, and thereby one's economic and social status in American society, the relatively small number of Indian youths who enter and complete college is a major concern. Only one in three of the Indians who participated in this study (already a relatively select group by the fact that they were high school graduates), went on to college (Table 33). This compares to over one-half of all high school graduates who entered college across the nation during that same year.

Forty-three of the 215 participants who entered college (20%) came from Oklahoma[1] and 17 (29%) of those who completed college programs came from that same state (Table 34). Oklahoma had a rate of entry into college over twice that of New Mexico and Oregon and a college completion rate of five times higher than

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[1]Bass, op. cit., Table 22, 41.

Table 33

COLLEGE ENTRIES AS A PERCENTAGE OF ALL HIGH SCHOOL GRADUATES, PARTICIPANTS IN STUDIES OF 1962 AMERICAN INDIAN HIGH SCHOOL GRADUATES AND ALL 1962 HIGH SCHOOL GRADUATES, 1968

	High School Graduates Number	College Entries Number	% College Entries of High School Graduates
Southwest Study	384	101	26.3
Northwest Study	287	114	39.7
All Indians Studied	671	215	32.0
All Students, United States	2,759,000	1,496,000	54.2

Source: The American Indian High School Graduate in the Southwest by Willard P. Bass (Albuquerque, New Mexico: Southwestern Cooperative Educational Laboratory, July, 1969), Table 16, 32; The American Indian Graduate: After High School, What? by Alphonse D. Selinger (Portland, Oregon: Northwest Regional Educational Laboratory, November, 1968), Table 2-7, 22; and American Council on Education, A Fact Book on Higher Education (Washington, D. C.: American Council on Education, Issue No. 1, 1969), 9007.

those same states. On the other hand, Oklahoma also had a higher high school dropout rate. Bass[1] speculates that these inconsistencies may be explained by the different populations of Indians within Oklahoma -- a comparatively well educated, highly acculturated group of Indians from whom the college population is drawn and a less educated, less acculturated and lower income group of Indians from whom the high school dropouts come.

Very little accurate data are available on the proportion of all students in the national population who complete college programs. Dropout rates do not reflect the relatively large number of college students who leave one college program only to enter and complete another at a later date. One of the few follow-up studies of college freshmen was conducted by Eckland,[2] who did a follow-up study of 1952 entering male freshmen at the University of Illinois. He found that, by 1962,

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[1] Ibid., 42.

[2] Bruce Eckland, "Academic Ability, Higher Education and Occupational Mobility." American Sociological Review, 30:5 (October, 1965), 735-46.

Table 34

CONTINUERS AND NON-CONTINUERS IN POST-HIGH SCHOOL PROGRAMS BY TYPE OF PROGRAM COMPLETED AND BY STATE IN WHICH HOME WAS LOCATED AT TIME OF HIGH SCHOOL GRADUATION, PARTICIPANTS IN SOUTHWEST STUDY OF 1962 AMERICAN INDIAN HIGH SCHOOL GRADUATES, 1968

State	Total	Continuers		Completed Vo-Tech. Programs			Completed College Programs			Total Completions		
	N	N	% of Total	N	% of Total	% of Continuers	N	% of Total	% of Continuers	N	% of Total	% of Continuers
Arizona	160	112	70	80	50	71	4	3	4	84	53	75
New Mexico	119	89	75	58	49	65	5	4	6	63	53	71
Oklahoma	95	77	81	30	31	34	17	18	19	47	49	53
Nevada	6	3	50	2	33	67	0	0	0	2	33	67
Southern Utah	3	3	100	0	0	0	0	0	0	0	0	0
Southern Colorado	1	1	100	0	0	0	0	0	0	0	0	0
Total	384	285	74	170	44	60	26	7	9	196	51	69

Source: The American Indian High School Graduate in the Southwest by Willard P. Bass (Albuquerque, New Mexico: Southwestern Cooperative Educational Laboratory, July, 1969), Table 22, 41.

69 percent had been graduated from a two- or four-year college program. Other studies indicate that about two in five male high school graduates enter college and one in five graduates.[1] Only one in three of the Indian high school graduates in the studies reported here entered college (Table 33) and only one in eleven completed college (Table 32). Thus we see, in comparison to national rates, a significantly smaller proportion of Indians graduated from high school. Of those who do graduate, smaller proportions enter college, and among those who do enter college Indian students exhibit a greater dropout rate. Thus at each level, the relative educational achievement of Indians as a group is considerably less. It would certainly seem that this trend should be of major concern in the planning and development of future Indian education programs.

An examination of the reasons given for dropping out by the Indian students who began, but did not complete, post-high school programs varied somewhat between the two studies, but certain reasons stand out (Table 35). Inadequate financial resources and lack of interest were important reasons given by both young men and women in the Southwest and Northwest. Marriage or pregnancy was an important reason for women in both studies. Entry in the armed forces, either by draft or enlistment, was frequently cited as a reason in the Southwest, but considerably less frequently in the Northwest.

While the data on reasons for dropping out are not analyzed separately in these studies for those who dropped out of college and those who left vocational and technical programs, there are a number of studies that have shown that substantial numbers of college students quit college because they are short of money. However, Jenks and Riesman point out that "money is seldom an insuperable problem when taken in isolation, but it may be decisive for the student who is ambivalent anyway."[2]

Both the Southwest and the Northwest studies examined the family and social background of the Indian graduates and their perceptions of their high school experiences. There were a number of variables that seemed to differentiate those who continued in post-high school education and those who did not. However, the

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[1]Christopher Jenks and David Riesman, The Academic Revolution (Garden City, N. Y.: Doubleday & Co., 1968), 95; and James W. Trent and Leland L. Medsker, Beyond High School (San Francisco: Jossey-Bass, 1968), 78.

[2]Op. cit., 119.

Table 35

REASONS GIVEN BY PARTICIPANTS IN STUDIES OF 1962 AMERICAN INDIAN HIGH SCHOOL GRADUATES FOR NOT COMPLETING POST-HIGH SCHOOL PROGRAMS BY SEX, SOUTHWESTERN AND NORTHWESTERN STATES, 1968

Reason for Discontinuance	Females		Males	
	Southwest Study (N=52) Percent	Northwest Study (N=57) Percent	Southwest Study (N=49) Percent	Northwest Study (N=47) Percent
Lack of interest	16	27	10	23
Inadequate preparation	12	8	7	11
Got into trouble in school	0	6	0	9
Marriage or pregnancy	25	30	10	4
Inadequate finances	20	18	24	32
Military draft or enlistment	0	0	24	6
Home sickness	4	4	5	2
Illness, personal or family	8	2	7	4
To accept immediate employment	14	4	12	9

Source: The American Indian High School Graduate in the Southwest by Willard P. Bass (Albuquerque, New Mexico: Southwestern Cooperative Educational Laboratory, July, 1969), Table 19, 37; and The American Indian Graduate: After High School, What? by Alphonse D. Selinger (Portland, Oregon: Northwest Regional Educational Laboratory, November, 1968), Table 2-9, 25.

findings of the two studies were not always consistent. These inconsistencies may well reflect the often sharp differences in the cultural values of different tribal groups. The generalizations discussed below do not account for the considerable variation within each study. No attempt was made in either study to relate the variation found to the values and normative patterns of different tribal cultures within the regions studied.

Family background proved to be one of the most consistently important characteristics differentiating Indians who continued their education or training from those who did not. The higher the level of parental formal education, the

more likely the graduate was to continue his schooling.[1] Continuers were more likely than non-continuers to have parents who had jobs requiring training and skill (except among fathers in the Northwest study where no differences were found).[2] Parents of continuers were more frequently mentioned as a source of encouragement and were the continuers prime source of encouragement.[3]

The majority of graduates in the Southwest study came from homes where the tribal language was spoken all or nearly all the time and a majority claimed to be able to speak it well. However, relatively few of the participants in the Northwest study either came from a background where their tribal language was spoken more than half the time or could themselves speak it well. While a higher proportion of non-continuers than continuers in the Southwest were able to speak their tribal language, there were no differences between these groups among men and there was a reverse relationship among women in the Northwest.[4]

The high school experiences of the graduates were found to be differentially associated with those who did or did not continue. Transferring from one high school to another frequently was more characteristic of those who failed to continue their education or training.[5] Continuers received more information in school about educational and training opportunities than non-continuers, although the primary source of this information varied somewhat in the two studies -- from counselors in the Southwest and from teachers and counselors in the Northwest.[6] Non-continuers in the Northwest study were more likely than continuers to feel that school had done nothing for them, but the proportion who held this negative attitude toward school in the Southwest was negligible among both continuers and non-continuers. However, graduates in the two studies when responding to a question about what school had done for them, most frequently mentioned the

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[1]Bass, op. cit., 66, and Selinger (November, 1968), op. cit., 80.

[2]Ibid.

[3]Bass, op. cit., 68, and Selinger (November, 1968), op. cit., 81.

[4]Bass, op. cit., 66, and Selinger (November, 1968), op. cit., 79.

[5]Bass, ibid., and Selinger (November, 1968), op. cit., 80.

[6]Bass, op. cit., 69, and Selinger (November, 1968), op. cit., 81.

awarding of the diploma as most important,[1] perhaps a realistic appraisal, but not one generally shared by educators. A greater percentage of continuers than non-continuers in the Northwest participated in school activities, but this was not analyzed in the Southwest study. For boys the most frequently mentioned activity was athletics (by well over half of both groups in the two studies), and for girls social activities and art, music, and drama were most frequently mentioned.[2]

Peer groups seemed to have little influence, as reported by the Indian students who participated in these studies. Friends apparently neither greatly encouraged or discouraged them from continuing.[3] However, association with integrated peer groups was more characteristic of continuers than non-continuers, especially male continuers. However, in the Northwest study only a small proportion of either group had had experiences in integrated peer group situations.[4] Experience with prejudice in high school was acknowledged by relatively few students in either of the two groups, but when it was noted, it was more likely to be from an Indian student of another tribal group.[5]

In the Southwest study, a majority of continuers were satisfied with the course of action they had taken after high school, while a majority of non-continuers were dissatisfied, almost all of them expressing the wish that they had continued their education or training. Among the participants in the Northwest study, a majority of both continuers and non-continuers indicated they would take a different course of action after high school. Male non-continuers in the Northwest were more dissatisfied as a group than continuers, but there were no differences among the female graduates in that region.[6]

The majority of male graduates in both studies, continuers and non-continuers, were working for pay or profit, as were the majority of female graduates in the Southwest and a large percentage of the females in the Northwest

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[1]Selinger (November, 1968), op. cit., 82, and Bass, ibid.

[2]Bass, op. cit., 67, and Selinger (November, 1968), op. cit., 80.

[3]Bass, op. cit., 68, and Selinger (November, 1968), op. cit., 81.

[4]Bass, op. cit., 70, and Selinger (November, 1968), op. cit., 82.

[5]Bass, ibid., and Selinger (November, 1968), op. cit., 83.

[6]Bass, op. cit., 69, and Selinger (November, 1968), op. cit., 54.

study (Table 36). A somewhat larger proportion of continuers than non-continuers in these studies were either gainfully employed or attending school (except among the male participants in the Northwest where no differences were found). Substantial proportions of women in both studies were keeping house. A relatively large percentage of the graduates were either unemployed or engaged in non-paid activity, and this again was true for both continuers and non-continuers. Unemployment was particularly high among males in the Northwest sample where two in five were out of work. The rate of unemployment among those Indian participants who had continued post-high school programs is surprisingly high and is symptomatic of the severe economic problems faced by Indian youth.

Further evidence of the relatively poor economic situation of Indian young people can be found in their employment status (Table 37). About five in ten of the men who continued in post-high school programs are employed in blue-collar occupations, mostly as operatives, laborers, and service workers. About seven out of ten male non-continuers are in those relatively lower status occupations. Substantially higher proportions of continuers than non-continuers were in professional or managerial occupations. Very few male Indian graduates were in clerical or sales positions, but a substantially higher proportion of female continuers than non-continuers are in these occupations. One in five male continuers in the Southwest study were craftsmen or foremen, a much higher ratio than the comparable group in the Southwest or among non-continuers in either study.

A majority of all graduates in the Southwest study considered themselves successful and three out of four considered themselves at least partially successful. Although they did not seem to be particularly worse off, at least in occupational status, the graduates in the Northwest study were less likely to regard themselves as successful.[1] These differences again may reflect different values among the Indian groups studied in the two regions.

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[1]Bass, op. cit., 70, and Selinger (November, 1968), op. cit., 83.

Table 36

EMPLOYMENT STATUS OF PARTICIPANTS IN STUDIES OF 1962 AMERICAN INDIAN HIGH SCHOOL GRADUATES BY SEX, SOUTHWESTERN AND NORTHWESTERN STATES, 1968

Employment Status	Female				Male			
	Southwest Study		Northwest Study		Southwest Study		Northwest Study	
	Continuers[a] (N=102) Percent	Non-continuers (N=43) Percent	Continuers[a] (N=102) Percent	Non-continuers (N=43) Percent	Continuers[a] (N=152) Percent	Non-continuers (N=60) Percent	Continuers[a] (N=100) Percent	Non-continuers (N=42) Percent
Working for pay or profit	68	59	44	31	74	82	58	56
Attending school	3	0	5	0	8	0	6	0
Unpaid family work	1	0	6	8	5	5	9	15
Keeping house	25	35	37	49	0	0	0	0
Looking for work	4	5	3	8	12	8	14	16
Unemployed because of illness	0	0	1	0	0	0	1	4
Permanently unable to work	0	0	1	0	0	0	0	0
Other non-work activity	0	0	2	2	0	0	8	5
Voluntarily idle	0	0	2	2	1	5	4	2

[a]The Northwest study used the terms "persisters" and non-persisters" instead of "continuers" and "non-continuers." Operationally these terms are defined exactly the same.

Source: The American Indian High School Graduate in the Southwest by Willard P. Bass (Albuquerque, New Mexico: Southwestern Cooperative Educational Laboratory, July, 1969), Table 11, 26; and The American Indian Graduate: After High School, What? by Alphonse D. Selinger (Portland, Oregon: Northwest Regional Educational Laboratory, November, 1968), Table 2-1, 13.

Table 37

TYPE OF EMPLOYMENT OF PARTICIPANTS IN STUDIES OF AMERICAN INDIAN 1962 HIGH SCHOOL GRADUATES BY SEX AND BY CONTINUATION IN POST-HIGH SCHOOL EDUCATION PROGRAMS, SOUTHWEST AND NORTHWEST STATES, 1968

Employment Categories	Females				Males			
	Southwest Study		Northwest Study		Southwest Study		Northwest Study	
	Continuers[a] (N=152) Percent	Non-continuers (N=60) Percent	Continuers[a] (N=102) Percent	Non-continuers (N=43) Percent	Continuers[a] (N=133) Percent	Non-continuers (N=39) Percent	Continuers[a] (N=100) Percent	Non-continuers (N=42) Percent
Professional or managerial	16	0	10	0	18	0	19	8
Farmers and farm managers	0	0	0	0	4	3	3	3
Clerical or sales	31	13	39	19	5	3	8	10
Craftsmen and foremen	1	1	1	0	21	8	6	0
Operatives and service workers (incl. private household)	19	43	7	16	18	43	16	18
Laborers (incl. farm)	1	1	2	5	8	24	29	50
Students	3	0	6	0	8	0	8	0
Military	0	0	0	0	4	3	3	0
Housewives	25	35	27	58	0	0	0	0
Unemployed	4	5	8	3	12	18	8	11

[a]The Northwest study used the terms "persisters" and non-persisters" instead of "continuers" and "non-continuers." Operationally these terms are defined exactly the same.

Source: The American Indian High School Graduate in the Southwest by Willard P. Bass (Albuquerque, New Mexico: Southwestern Cooperative Educational Laboratory, July, 1969), Table 12, 27; and The American Indian Graduate: After High School, What? by Alphonse D. Selinger (Portland, Oregon: Northwest Regional Educational Laboratory, November, 1968), Table 2-2, 14.

Chapter VIII

SUMMARY

The total Indian population of the United States, including Alaska, was estimated as 680,000 in 1968. Indians residing on reservations or adjacent areas and receiving various services from the Bureau of Indian Affairs, Department of Interior, numbered 441,000. Thus, nearly two out of every three Indians in this country continue to be influenced directly or indirectly by federal activities in some substantial portion of their lives.

Over 85 percent of American Indians live in thirteen states, each with an Indian population of over 10,000 persons. These include: Arizona, Oklahoma, New Mexico, Alaska, California, North Carolina, South Dakota, Montana, Washington, New York, Minnesota, Wisconsin, North Dakota.

Despite adjustment problems and the small numbers of families moving back to reservations, the movement of American Indians to urban areas is continuing at an increasing rate. In 1960, over 30 percent of all Indians were reported to be living in urban areas. By 1968, it was likely that 36 percent, or 246,000 Indians, were living in cities. Among the larger centers of urban Indian population are Los Angeles, San Francisco, Oklahoma City, Tulsa, Phoenix, Minneapolis-St. Paul, and Chicago. There tends to be a great deal of seasonal flux between the cities and the reservations.

American Indians are preponderantly a young population and this reflects two important facts about Indian life in the United States. When compared with other racial groups, Indian birthrates are extremely high and so are their mortality rates. Indian birthrates in 1967 were twice as high as those of the total population, and, despite high infant mortality rates (41 percent greater for Indians than for the total population), the survival rate adds to the considerable proportion of young people. On the other hand, the mortality (death) rates of Indians in 1967 were 28 percent higher than that of the total population. The result is a relatively low life expectancy for Indians, some six and one-half years less than for the total population.

Despite the youthfulness of the population, Indians, compared with other groups, are not participating as greatly in educational institutions. The adult population has a much lower level of formal schooling than do other groups, and, although there has been considerable improvement in recent years, data on Indian young people continue to reflect lower participation in formal education than do other groups in our society.

In 1968, the Bureau of Indian Affairs estimated that 240,700 Indian children were of school age (5-17 years old), an increase of 60,000 since 1960. The largest number of the children are distributed in seven Western states (Alaska, Arizona, California, Montana, New Mexico, Oklahoma, and South Dakota), and in North Carolina. Eight other states (Michigan, Minnesota, New York, North Dakota, Oregon, Utah, Washington, and Wisconsin) also have large numbers of Indian school age children.

Over the years, the formal education of the American Indian child has been the responsibility of three major groups -- Christian missions, the Federal Government (most recently through its Bureau of Indian Affairs), and public education systems of the various states. Although of major importance in the nineteenth century, mission schools today account for a very small fraction of Indian education.

The BIA, through its schools and through various other federal programs, served over 152,000 Indian children ages 6-17 in sixteen states in 1968. This was approximately two out of every three Indian children in this age group. Of this number, 52,000 Indian children attended the 226 schools operated directly by the BIA. These included both boarding and day facilities, two hospital schools, and two temporary trailer schools.

Most of the other Indian children for which the BIA assumes responsibility were educated in state public schools with federal financial support. In recent years, more and more of the tasks for educating Indian children has been taken over by the states, and BIA policy has been to encourage public school enrollment of Indian children. Funds are provided the state schools through the provisions of the Johnson-O'Malley Act, which authorizes federal assistance to states where tax-exempt, Indian-owned lands create financial burdens in supporting the public education of Indians. Public Laws 874 and 815 also provide federal funds for Indian education.

In 1968, the BIA had contracts with fourteen states and school districts in three other states providing assistance under these laws. Education for 88,000 Indian children was financed in this way. The education of Indian children in nine states (California, Idaho, Michigan, Minnesota, Nebraska, Oregon, Texas, Washington, and Wisconsin), where there once were federal schools, is now almost entirely the responsibility of the states.

The obvious fact is that the school achievement of American Indian children is substantially below national norms. Related to this is the high percentage of Indian children who are overage in tneir grade. A significantly larger number of overage children are to be found in the federal schools compared with Indian children attending state public schools and mission schools. This is explained, in part, by the larger numbers of less acculturated children in BIA schools requiring special attention to the teaching of English, later school entrance in less acculturated areas, irregular attendance, and a more tolerant policy in retaining secondary school students as compared with public schools.

Indian completion of high school lags behind the national level. A comparison of the Northwest and Southwest areas with available national dropout rates shows:

Grades 8 through 12: National, 27 percent; Northwest, 48 percent; Southwest, 39 percent.

Grades 9 through 12: National, 23 percent; Northwest, 40 percent; Southwest, 31 percent.

On the whole, however, the percentage of Indian youths completing high school has risen in comparison with the estimates available for the past and at a fairly rapid rate.

The relatively low dropout rates for the Hopi and Navajo tribes are especially impressive. Over 80 percent of Hopi youth and 70 percent of Navajo who enter are now completing secondary school. It is of interest that these two tribal groups, who have maintained a long period of traditional life and whose reservations are located in their traditional homelands, should indicate such a rapid rate of growth in school attendance and completion in recent years.

Several major problems as regards school attendance remain. The high dropout rates in the 8th grade suggest that future analysis of the holding power of the schools be extended downward to include the 7th grade. It must also be recognized that universal education is still incomplete for the Indian population.

Employment as a teacher or administrator in the schools of the BIA is ordinarily subject to the rules and regulations of the U. S. Civil Service. Most Bureau schools are in isolated rural areas. Teachers work on a twelve-month basis, although the normal nine-month school year is observed for the pupils. Fifteen percent of the BIA teachers are Indian. At the elementary level, 69 percent of the teachers are women; at the secondary level, 55 percent are men.

Almost three-fourths of the school administrators in BIA are men. Of the school administrators, 28 percent are Indian.

On the whole, comparison between the BIA teachers and a national sample of teachers studied in 1965-1966 points up many areas of similarity between the two. Although there is a greater proportion of Indians teaching in BIA schools than there is of non-whites teaching on a national level, there are no significant differences in matters of sex, educational attainment, or experience. The facts indicate that, viewed on a national level, the BIA and public school teachers are remarkably similar in many characteristics.

Studies conducted in 1968 followed the post high school careers of those Indians who had been graduated from high school in 1962. There were no significant differences found among those who completed post high school programs by type of high school; i.e., federal, public, mission, that they had attended.

Two-thirds of the high school graduates in the Southwest and over one-half of the graduates in the Northwest completed some post high school program. Of these, two-thirds in the Northwest and one-third in the Southwest completed vocational-technical programs. Only one in three of the Indians who participated in this study, already a relatively select group by virtue of the fact that they were high school graduates, went on to college. This compares with over one-half of all high school graduates who entered college across the nation during that same year. Less than one in ten in the Southwest and less than one in eight in the Northwest had completed college, either in a two-year or four-year program.

Conservative estimates are that 6,000 Indian students are attending college at present. They attend a wide variety of institutions, but only 7 percent attend privately operated schools, the large majority attending state-supported public institutions.

The BIA maintains a scholarship program for post high school schooling for Indian students. In 1969, over 3,500 grants were awarded, totaling over

$2,500,000. At present, only a small amount of scholarship money is available for advanced post college studies under BIA or other government or private funding.

The attrition rate of Indian college students is quite high. In comparison to the national college population, a much larger proportion of Indians are in their freshman year and a much smaller proportion are in graduate programs. In 1969, over twice the number of BIA scholarship recipients dropped out of college as were graduated from college programs.

In addition to college scholarships, the BIA maintains Employment Assistance Programs which include institutional, on-the-job and apprenticeship training, and direct employment assistance. As part of this latter program, thousands of Indians have been aided in the transition from rural areas to urban employment. The BIA maintains relocation centers in Chicago, Cleveland, Dallas, Denver, Los Angeles, Oakland, and San Jose. Most of the Indians who receive both institutional training and direct job placement in the cities are under thirty years of age.

A rapid rise in the numbers of Indian students attending college and other post high school programs may be expected as the rise in the high school completion rate continues. It is also reasonable to expect that the numbers of Indian students seeking graduate level work will also grow.

Although it is widely recognized that the American Indian population of today is derived from many aboriginal cultures and linguistic stocks, this fact is frequently forgotten or ignored in the programs established to assist them in their adaptation to the larger society. The common term "Indian" lends itself to the assumption that all unassimilated Indians are relatively alike and share common problems. Approaches to matters of policy, services, and transition will be most effective if the complexity of the issues are considered and it is remembered that American Indians constitute very heterogeneous groups of people.

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APPENDIX A

Appendix Tables

Appendix Table 1

MEDIAN AGE OF INDIANS BY SEX, PLACE OF RESIDENCE AND REGION, UNITED STATES, 1960

	Median Age (in years)											
	Total			Urban			Rural Nonfarm			Rural Farm		
	All	Male	Female	All	Male	Female	All	Male	Female	All	Male	Female
United States	19.2	19.1	19.4	23.4	23.1	23.6	17.7	17.7	17.7	17.8	17.7	17.9
Region:												
Northeast	32.0	31.3	32.6	36.1	36.0	36.2	24.6	23.8	25.2	25.0	22.4	30.9
North Central	19.5	19.6	19.5	22.8	23.2	22.4	17.6	17.6	17.6	19.8	19.6	20.3
South	19.6	19.2	20.2	23.9	23.1	24.7	18.9	18.7	19.1	17.3	16.9	17.8
West	18.0	18.0	17.9	20.7	20.7	20.7	17.1	17.2	17.0	17.7	18.0	17.4

Source: U. S. Census of Population, 1960. Nonwhite Population by Race, Tables 1 and 2.

Appendix Table 2

PERCENTAGE DISTRIBUTION OF INDIAN POPULATION, AGES 0-29
BY AGE, SEX, AND PLACE OF RESIDENCE, UNITED STATES, 1960

Age by Sex	All		Urban		Rural Nonfarm		Rural Farm	
Total	Number, Total Indians, All Ages (in thousands)							
	(546.2)		(165.9)		(302.2)		(78.1)	
	%	Cum. %	%	Cum. %	%	Cum. %	%	Cum. %
Under 5 years old	16.7	16.7	16.2	16.2	17.2	17.2	15.8	15.8
5-9 years old	13.9	30.6	11.4	27.6	15.1	32.3	14.6	30.4
10-14 years old	11.6	42.2	9.0	36.6	12.6	44.9	13.4	43.8
14-19 years old	9.1	51.3	7.7	44.3	9.4	54.3	10.9	54.7
20-24 years old	7.3	58.6	8.3	52.6	7.0	61.3	6.2	60.0
24-29 years old	5.5	64.1	6.0	58.6	5.5	66.8	4.8	65.7
	Number, Male Indians All Ages (in thousands)							
	(273.5)		(80.7)		(153.4)		(39.3)	
	%	Cum. %	%	Cum. %	%	Cum. %	%	Cum. %
Under 5 years old	16.8	16.8	16.5	16.5	17.3	17.3	15.4	15.4
5-9 years old	13.8	30.6	11.7	28.2	14.7	32.0	14.6	30.0
10-14 years old	11.7	42.3	9.0	37.2	12.6	44.6	13.8	43.8
14-19 years old	9.4	51.7	7.4	44.6	9.9	54.5	11.3	55.1
20-24 years old	7.3	59.0	8.4	53.0	7.0	61.5	6.3	61.4
24-29 years old	5.3	64.3	5.9	58.9	5.2	66.7	4.7	66.1
	Number, Female Indians, All Ages (in thousands)							
	(272.7)		(85.2)		(148.8)		(38.7)	
	%	Cum. %	%	Cum. %	%	Cum. %	%	Cum. %
Under 5 years old	16.6	16.6	16.0	16.0	17.1	17.1	16.3	16.3
5-9 years old	14.0	30.6	11.1	27.1	15.4	32.5	14.7	31.0
10-14 years old	11.5	42.1	9.0	36.1	12.5	45.0	12.9	43.9
14-19 years old	8.9	51.0	8.0	44.1	9.0	54.0	10.5	54.4
20-24 years old	7.2	58.2	8.1	52.2	6.9	60.9	6.7	61.1
24-29 years old	5.7	63.9	6.1	58.3	5.6	66.5	5.8	65.9

Source: U. S. Census of Population, 1960: Nonwhite Population by Race, Tables 1-2.

Appendix Table 3

PERCENTAGE DISTRIBUTION OF INDIANS, 25 YEARS OF AGE AND OLDER, BY YEARS OF SCHOOL COMPLETED AND BY SEX, PLACE OF RESIDENCE, AND REGION, UNITED STATES, 1960

Years of School Completed	Percent of Indians, 25 Years of Age and Older		
	By Sex		
	Total (N = 225.9[a])	Male (N = 112.0[a])	Female (N = 113.9[a])
Less than 5 years	27.0	27.7	26.3
5-8 years	36.4	36.2	36.6
9-12 years	30.7	29.6	31.8
More than 12 years	5.9	6.5	5.3
	By Place of Residence		
	Urban (N = 78.4[a])	Rural Nonfarm (N = 117.0[a])	Rural Farm (N = 30.5[a])
Less than 5 years	15.0	31.5	40.4
5-8 years	35.2	37.2	36.3
9-12 years	39.5	27.5	20.3
More than 12 years	10.3	3.7	3.0
	By Region		
	Northeast (N = 20.3[a])	N. Central (N = 44.5[a])	South (N = 56.8[a])	West (N = 104.3[a])
Less than 5 years	14.7	13.2	29.4	34.0
5-8 years	40.7	46.4	36.2	31.4
9-12 years	34.4	34.8	27.5	30.0
More than 12 years	10.1	5.6	7.0	4.6

[a]Number (N) in thousands.

Source: U. S. Census of Population, 1960. Nonwhite Population by Race, Table 19.

Appendix Table 4

PERCENTAGE OF INDIANS ENROLLED IN SCHOOL BY AGE, SELECTED RACIAL GROUPS, UNITED STATES, 1960

Age	Total		Urban		Rural Nonfarm		Rural Farm	
	No.[a]	% Enrolled	No.[a]	% Enrolled	No.[a]	% Enrolled	No.[a]	% Enrolled
5-6 yrs. old	32.7	51.0	8.2	65.9	20.3	48.1	4.2	35.7
7-17 yrs. old	136.5	88.5	33.1	92.5	83.8	86.2	20.7	87.2
(7-13 yrs. old)	(94.6)	(92.7)	(23.5)	(97.2)	(58.9)	(89.4)	(13.2)	(91.9)
(14-15 yrs. old)	(21.2)	(88.3)	(4.7)	(91.3)	(12.6)	(87.2)	(3.9)	(88.3)
(16-17 yrs. old)	(20.7)	(69.9)	(4.9)	(70.7)	(12.3)	(70.1)	(3.5)	(68.1)
18-19 yrs. old	18.0	38.9	5.2	37.3	10.2	39.8	2.5	38.8
20-34 yrs. old	100.9	8.7	34.4	9.8	55.1	8.7	11.5	5.7

[a]Number in thousands.

Source: U. S. Census of Population, 1960. School Enrollment, Table 1.

Appendix Table 5

ESTIMATES OF INDIAN SCHOOL-AGE POPULATION
(5 TO 17 INCLUSIVE) BY STATE, 1968[a]

States with Federal Reservations		States with no Federal Reservations	
Alaska	20,600	Alabama	500
Arizona	39,900	Arkansas	200
California	15,900	Connecticut	300
Colorado	2,000	Delaware	200
Florida	1,300	Georgia	300
Idaho	2,100	Hawaii	100
Iowa	700	Illinois	2,400
Kansas	1,800	Indiana	400
Louisiana	1,600	Kentucky	100
Michigan	3,300	Maine	700
Minnesota	7,400	Maryland	600
Mississippi	1,400	Massachusetts	700
Montana	10,600	Missouri	700
Nebraska	2,500	New Hampshire	100
Nevada	2,400	New Jersey	600
New Mexico	25,800	New York	6,400
North Carolina	16,500	Ohio	800
North Dakota	5,800	Pennsylvania	700
Oklahoma	23,100	Rhode Island	300
Oregon	3,500	South Carolina	400
South Dakota	11,500	Tennessee	200
Utah	3,400	Texas	2,200
Washington	9,500	Vermont	100
Wisconsin	6,000	Virginia	800
Wyoming	2,000	West Virginia	100
		District of Columbia	200
Total	220,600	Total	20,100

United States, Total[b] 240,700

Source: Unpublished data from the Office of Program Coordination, Bureau of Indian Affairs, February, 1969.

[a]Indians as defined by the Bureau of the Census, including Alaskan natives. California estimates are probably low because of considerable immigration of Indians. Many off-reservation Indians in North Carolina and other Southern states may be mis-classified as Negroes in other surveys.

[b]Corresponding figure in 1960 was 179,100.

Appendix Table 6

NUMBER AND PERCENTAGE DISTRIBUTION OF INDIAN CHILDREN, AGES 6-18, REPORTED IN ANNUAL SCHOOL CENSUS BY TYPE OF SCHOOL AND BY STATE OF REPORTING AGENCY, SCHOOL YEAR 1967-68[a]

State	Enumerated	Federal Schools		Public Schools		Mission and Other Private Schools		Total, All Schools		Not Enrolled		Information Not Available[c]	
	Number	Number	%	Number	%	Number	%	Number	%	Number	%	Number	%
Alaska	19,792	7,094	35.8	11,534	58.3	842	4.2	19,470	98.4	72[b]	0.4	250	1.3
Arizona	39,368	16,616	42.2	16,804	42.7	2,544	6.5	35,964	91.4	2,923[b]	7.4	481	1.2
Colorado	670	19	2.8	595	88.8	17	2.5	631	94.2	39	5.8	---	---
Florida	391	109	27.9	255	65.2	6	1.5	370	94.6	21	5.4	---	---
Iowa	194	64	33.0	126	64.9	2	1.0	192	99.0	2	1.0	---	---
Kansas	1,010	14	1.4	979	96.9	4	0.4	997	98.7	13	1.3	---	---
Mississippi	1,312	1,160	88.4	126	9.6	4	0.3	1,290	98.3	22	1.7	---	---
Montana	9,590	867	9.0	7,511	78.3	779	8.1	9,157	95.5	216	2.2	217	2.3
Nevada	1,669	1,215	72.8	343	20.5	86	5.2	1,644	98.5	25[b]	1.5	---	---
New Mexico	29,244	8,835	30.2	16,627	56.8	1,847	6.3	27,309	93.4	1,664[b]	5.7	271	0.9
N. Carolina	1,524	950	62.3	494	32.4	21	1.4	1,465	96.1	59	3.9	---	---
N. Dakota	8,502	3,273	38.5	3,293	38.7	798	9.4	7,364	86.6	257	3.0	881	10.4
Oklahoma	23,316	990	4.2	21,282	91.3	22	0.1	22,294	95.6	683	2.9	339	1.4
S. Dakota	11,712	4,397	37.5	5,167	44.1	1,380	11.8	10,944	93.4	402	3.4	366	3.1
Utah	2,359	1,058	44.8	1,125	47.7	38	1.6	2,221	94.2	134	5.7	4	0.2
Wyoming	1,435	64	4.4	1,100	76.6	154	10.7	1,318	91.8	84	5.8	33	2.3

Source: Bureau of Indian Affairs, December, 1968.

[a]Data are for children for whom the Bureau of Indian Affairs has educational responsibility as enumerated by BIA agencies in its Annual Census of Indian Children. These data do not include Indian children for whom the BIA does not have direct responsibility in those states.

[b]Mostly Navajo children living in isolated rural areas.

[c]Indian mobility accounts for most children in this category.

Appendix Table 7

ENROLLMENT OF INDIAN CHILDREN (ALL AGES) IN SCHOOLS OPERATED BY THE BUREAU OF INDIAN AFFAIRS BY THE TYPE OF SCHOOL, FISCAL YEAR 1968

Area	Total Enrollment	Boarding Enrollment	Day Enrollment	Hospitals Enrollment
GRAND TOTAL	51,558[a]	35,309	16,139	110
Aberdeen	8,162	3,805	4,290	67
Albuquerque	2,371	1,004	1,324	43
Anadarko	3,152	3,152	-----	---
Billings	297	287	10	---
Cherokee	1,047	-----	1,047	---
Juneau	6,793	905	5,888	---
Miccosukee	44	-----	44	---
Minneapolis	58	-----	58	---
Muskogee	1,881	1,653	228	---
Navajo	21,373	20,351	1,022	---
Phoenix	5,465	3,276	2,189	---
Portland	876	876	-----	---
Seminole	39	-----	39	---

Source: Division of Education, Bureau of Indian Affairs. Statistics Concerning Indian Education, Fiscal Year 1968 (Washington, D. C.: Bureau of Indian Affairs, U. S. Department of the Interior, 1968), Table 2.

[a]Federal facilities were provided for a total of 55,799 children, 4,204 of whom lived in federal dormitories and attended public schools, and 37 of whom were enrolled in the Concho Demonstration School.

Appendix Table 8

ENROLLMENT BY TRIBE IN SCHOOLS OPERATED BY THE BUREAU OF INDIAN AFFAIRS, FISCAL YEAR 1968

Tribe	Total
Grand Total	51,558[a]
Aleuts, Eskimos and Indians[b]	7,940
Apache	1,094
Arapaho	114
Blackfeet	129
Cherokee	1,481
Cheyenne	378
Chippewa	1,827
Choctaw	1,320
Colville	107
Creek	275
Crow	182
Hopi	1,390
Navajo	23,591
Papago	773
Pima	1,042
Pueblo	1,597
Seminole	126
Shoshone	133
Sioux	5,441
Three Affiliated Tribes[c]	744
Ute	124
Yakima	125
All Other Tribes[d]	1,625

Source: Division of Education, Bureau of Indian Affairs, Statistics Concerning Indian Education, Fiscal Year 1968 (Washington, D. C.: Bureau of Indian Affairs, U. S. Department of the Interior, 1968), Table 8.

[a]Exclusive of enrollment of 37 at Concho Demonstration School and 4,204 living in federal dormitories and attending public schools.

[b]Alaska natives.

[c]Includes Arikara, Gros Ventre, and Mandan Tribes of the Fort Berthold Reservation.

[d]Includes 80 tribes represented by 1 to 99 members.

Appendix Table 9

NUMBER AND PERCENTAGE OF INDIAN CHILDREN IN PUBLIC SCHOOLS IN SELECTED STATES, KINDERGARTEN THROUGH GRADE 12, BY STATE AND BY ELEMENTARY AND SECONDARY ENROLLMENT, 1967-68

State	Total Enrollment	Elementary School Enrollment		Secondary School Enrollment		Other[a]	
	Number	Number	%	Number	%	Number	%
Alaska	11,534	9,146	79.3	2,388	20.7	---	---
Arizona	11,207	8,877	79.2	2,275	20.3	55	0.5
Colorado	692	513	74.1	173	25.0	6	0.9
Idaho	1,444	1,097	76.0	342	23.7	5	0.3
Michigan	4,561	3,142	68.9	962	21.1	457	10.0
Minnesota	2,123	1,944	89.5	70	3.2	109	7.3
Montana	2,296	1,910	83.2	386	16.8	---	---
Nevada	1,535	1,218	79.3	317	20.7	---	---
New Mexico	10,692	7,919	74.1	2,196	20.5	577	5.4
N. Carolina	11,754	8,978	76.4	2,776	23.6	---	---
N. Dakota	1,633	1,262	77.3	349	21.4	22	1.3
Oklahoma	15,096	11,408	75.6	3,688	24.4	---	---
S. Dakota	4,177	3,306	79.1	871	20.8	---	---
Washington	9,172	7,112	77.5	1,714	18.7	346	3.8
Wisconsin	966	692	71.6	270	28.0	4	0.4
Wyoming	1,038	832	80.2	206	19.8	---	---
Total	89,920[b]	69,356	77.1	18,983	21.1	1,581	1.8

[a] "Others" includes children identified as handicapped or in special education, in ungraded programs, and for whom grade level is unknown.

[b] There were 2,617 Indian children reported enrolled in New York and at least 12,000 in California. Both of these estimates are probably quite low because they are based on ethnic surveys in which teachers were asked to identify their pupils' ethnic groups. A personal communication from the Bureau of Intergroup Relations, California State Department of Education, indicated that the official count in California may have been well over 20,000 Indian school children in 1966.

Source: Data from state departments of education reporting school enrollment on questionnaires distributed by the National Study of American Indian Education, 1968-69.

Appendix Table 10

PERCENTAGE DISTRIBUTION OF INDIAN CHILDREN SHOWING RELATIONSHIP OF AGE OF CHILDREN TO GRADE IN SCHOOL BY GRADE FOR ALL FEDERAL SCHOOLS, 1967-68

Grade	Percentage of Children Reported			Total Number of Children Reported
	At or below expected age	One year above expected age	Two years or more above expected age	
1	18.9	52.0	29.0	5,687
2	14.7	48.7	36.6	5,098
3	12.0	50.2	37.8	5,372
4	13.5	40.8	45.7	4,228
5	11.6	42.6	45.9	4,065
6	13.2	39.7	47.1	3,628
7	13.4	37.9	48.1	3,280
8	14.1	34.5	51.4	3,255
9	17.6	37.8	44.6	2,751
10	11.5	24.5	63.9	3,530
11	13.3	25.5	61.0	3,057
12	15.8	29.1	55.1	2,069

Source: Based on unpublished data provided by the Bureau of Indian Affairs to the National Study of American Indian Education, 1968 (N = 270 schools).

Appendix Table 11

PERCENTAGE DISTRIBUTION OF INDIAN CHILDREN SHOWING RELATIONSHIP OF AGE OF CHILDREN TO GRADE IN SCHOOL BY GRADE FOR ALL PUBLIC SCHOOLS, SELECTED STATES, 1967-68[a]

Grade	Percentage of Children Reported			Total Number of Children Reported
	At or below expected age	One year above expected age	Two years or more above expected age	
1	64.2	31.1	4.7	3,703
2	60.2	32.2	7.6	3,300
3	57.3	32.2	10.6	3,179
4	55.0	32.2	11.9	2,916
5	51.2	36.8	12.0	2,850
6	53.5	33.5	12.9	2,933
7	51.0	35.8	13.1	2,968
8	49.3	35.1	15.7	2,677
9	48.8	36.2	14.9	2,357
10	46.0	38.3	15.6	1.938
11	52.9	33.0	14.2	1,663
12	60.2	30.0	10.2	1,446

[a]The following ten states reported data on which these tables are based: Colorado, Idaho, Minnesota, Montana, Nevada, North Dakota, Oklahoma, South Dakota, Washington, and Wisconsin. Only two states (Colorado and North Dakota)reported data on all Indian children. The remainder reported data on children supported by Johnson-O'Malley funds only.

Source: Data from state departments of education reporting number of Indian children in public schools in their states by age and grade on questionnaire distributed by the National Study of American Indian Education, 1968.

Appendix Table 12

PERCENTAGE DISTRIBUTION OF INDIAN CHILDREN SHOWING RELATIONSHIP OF AGE OF CHILDREN TO GRADE IN SCHOOL BY GRADE FOR SELECTED MISSION SCHOOLS, 1967-68

Grade	Percentage of Children Reported			Total Number of Children Reported
	At or below expected age	One year above expected age	Two years or more above expected age	
1	67.5	24.9	7.6	378
2	60.6	31.9	7.4	376
3	56.4	31.4	12.2	369
4	45.8	37.5	16.8	365
5	36.7	52.4	10.8	433
6	56.9	26.4	16.6	337
7	51.2	32.4	16.4	330
8	44.8	31.2	23.9	301
9	31.8	34.3	33.9	242
10	45.5	33.0	21.5	191
11	41.9	37.8	20.3	246
12	32.3	44.3	23.4	192

Source: Data from mission organizations and schools reporting number of Indian children in their schools by age and grade on questionnaire distributed by the National Study of American Indian Education, 1968. Of 26 mission schools included, 23 are Catholic and 3 are Protestant.

Appendix Table 13

TOTAL PERCENTAGES OF GRADUATES AND DROPOUTS BY STATES FOR SOUTHWEST STATES, 1969

State	Initial 8th Grade Enrollment Fall, 1962			Graduated from BIA Schools				Graduated from Private Schools				Graduated from Public Schools				Total Graduates			
Sex:	M	F	Total	M	F	Total	%	M	F	Total	%	M	F	Total	%	M	F	Total	%
Arizona	182	163	345	33	30	63	18.3	8	13	21	6.0	77	59	136	39.4	118	102	220	63.7
Nevada	20	26	46	7	10	17	36.9	--	--	--	---	6	7	13	28.2	13	17	30	65.2
New Mexico	185	172	357	22	17	39	10.9	5	11	16	4.5	90	84	174	48.7	117	112	229	64.1
Oklahoma	183	231	414	20	15	35	8.5	--	--	--	---	78	112	190	45.9	98	127	225	54.3
Southern Colorado	22	19	41	--	--	--	---	--	--	--	---	11	8	19	46.3	11	8	19	46.3
Southern Utah	8	6	14	1	--	1	7.1	--	--	--	---	1	2	3	21.4	2	2	4	28.6
Grand Total	600	617	1217	83	72	155	12.7	13	24	37	3.0	263	272	535	44.0	359	368	727	59.7

State	Dropped out of BIA Schools				Dropped out of Private Schools				Dropped out of Public Schools				Total Dropouts				Still Enrolled				Deceased			
Sex:	M	F	Total	%	M	F	Total	%	M	F	Total	%	M	F	Total	%	M	F	Total	%	M	F	Total	%
Arizona	11	18	29	8.4	6	4	10	2.9	43	38	81	23.5	60	60	120	34.7	3	1	4	1.1	1	-	1	.3
Nevada	1	5	6	13.0	-	-	-	-	6	3	9	19.6	7	8	15	32.6	-	1	1	2.1	-	-	-	-
New Mexico	6	10	16	4.5	6	7	13	3.6	54	38	92	25.8	66	55	121	33.9	1	3	4	1.1	1	2	3	.8
Oklahoma	15	11	26	6.3	-	-	-	-	68	91	159	38.4	83	102	185	44.7	-	1	1	.2	2	1	3	.7
Southern Colorado	--	1	1	2.4	-	-	-	-	10	9	19	46.3	10	10	20	48.7	1	1	2	4.8	-	-	-	-
Southern Utah	1	--	1	7.1	-	-	-	-	5	4	9	64.2	6	4	10	71.4	-	-	-	-	-	-	-	-
Grand Total	34	45	79	6.5	12	11	23	1.9	186	183	369	30.3	232	239	471	38.7	5	7	12	.9	4	3	7	.6

Note: This table includes 40 students who graduated in 1968.

Source: Charles S. Owens and Willard P. Bass, The American Indian High School Dropout in the Southwest (Albuquerque, New Mexico: Southwestern Cooperative Educational Laboratory, January, 1969), 15.

Appendix Table 14

TOTAL OF DROPOUTS BY GRADE LEVELS AND BY STATES, SOUTHWESTERN STATES, 1969

State	8th Grade Enrollment Fall, 1962			Total Dropouts Including Transfers			8th Grade Dropouts				9th Grade Dropouts				10th Grade Dropouts			
Sex:	M	F	Total	M	F	Total	M	F	Total	%	M	F	Total	%	M	F	Total	%
Arizona	182	163	345	60	60	120	21	22	43	12.4	5	8	13	4.3	15	8	23	7.9
Nevada	20	26	46	7	8	15	2	2	4	8.7	1	-	1	2.4	2	3	5	12.2
New Mexico	185	172	357	66	55	121	17	16	33	9.2	17	13	30	9.2	19	15	34	11.6
Oklahoma	183	231	414	83	102	185	22	27	49	11.8	19	24	43	11.8	18	25	43	13.4
Southern Colorado	22	19	41	10	10	20	4	3	7	17.1	2	2	4	11.8	-	1	1	3.3
Southern Utah	8	6	14	6	4	10	3	3	6	42.8	2	-	2	25.0	1	-	1	16.7
Grand Total	600	617	1217	232	239	471	69	73	142	11.7	46	47	93	8.6	55	52	107	10.9

State	11th Grade Dropouts				12th Grade Dropouts				Still Enrolled			Deceased		
Sex:	M	F	Total	%	M	F	Total	%	M	F	Total	M	F	Total
Arizona	14	14	28	10.5	5	8	13	5.5	-	-	-	1	-	1
Nevada	1	1	2	5.5	1	2	3	8.8	-	-	-	-	-	-
New Mexico	11	8	19	7.3	2	3	5	2.1	1	4	5	1	1	2
Oklahoma	23	21	44	15.8	1	5	6	2.6	1	1	2	1	1	2
Southern Colorado	4	4	8	27.6	-	-	-	-	1	1	2	-	-	-
Southern Utah	-	1	1	20.0	-	-	-	-	-	-	-	-	-	-
Grand Total	53	49	102	11.6	9	18	27	3.5	3	6	9	3	2	5

Source: Charles S. Owens and Willard P. Bass, The American Indian High School Dropout in the Southwest (Albuquerque, New Mexico: Southwestern Cooperative Educational Laboratory, January, 1969), 16.

Appendix Table 15

TRANSFERS OF HIGH SCHOOL STUDENTS BY GRADE LEVELS BETWEEN TYPES OF SCHOOLS

(8th Grade Enrollment, Fall 1962: Male, 600; Female, 617; Total, 1217)

	9th Grade Transfers	Percentage of Total Enrollment	10th Grade Transfers	Percentage of Total Enrollment	11th Grade Transfers	Percentage of Total Enrollment	12th Grade Transfers	Percentage of Total Enrollment	Total Transfers	Percentage of Total Enrollment
Graduates										
Male	18	1.5	13	1.1	10	.8	6	.5	47	3.9
Female	18	1.5	17	1.4	7	.6	3	.2	45	3.7
Total	36	3.0	30	2.5	17	1.4	9	.7	92	7.6
Dropouts										
Male	22	1.8	12	.9	9	.7	1	.08	44	3.6
Female	21	1.7	13	1.1	8	.7	2	.1	44	3.6
Total	43	3.5	25	2.0	17	1.4	3	.2	88	7.2
Grand Total	79	6.5	55	4.5	34	2.7	12	.9	180	14.8

Source: Charles S. Owens and Willard P. Bass, The American Indian High School Dropout in the Southwest (Albuquerque, New Mexico: Southwestern Cooperative Educational Laboratory, January, 1969), 19.

Appendix Table 16

PROGRESSIVE DROPOUT RATE OF AMERICAN INDIAN STUDENTS TO JUNE, 1967, FROM A SAMPLE OF 50% OF SCHOOLS IN A SIX-STATE AREA ENROLLING TEN OR MORE INDIAN STUDENTS IN GRADE EIGHT AS OF NOVEMBER, 1962

Year:			1962-63 Grade 8		1963-64		1964-65		1965-66		1966-67		Total	
State	Sex	Total N	N	%	N	%	N	%	N	%	N	%	N	%
Oregon	Male	19	0	0.0	0	0.0	0	0.0	1	5.3	2	11.1	3	15.8
	Female	23	0	0.0	1	4.4	1	4.6	4[a]	19.1	3	18.8	9	40.9
	Total	42	0	0.0	1	2.4	1	2.4	5	12.5	5	14.7	12	29.3
Washington	Male	46	1	2.2	5	11.1	5	12.5	4	11.4	1	3.2	16	34.8
	Female	45	1	2.2	3	6.8	10	24.4	3	9.7	2	7.1	19	42.2
	Total	91	2	2.2	8	9.0	15	18.5	7	10.6	3	5.1	35	38.5
Idaho	Male	16	0[a]	0.0	2	13.3	1	7.7	0	0.0	1	8.3	4	26.7
	Female	17	0	0.0	3	17.7	0	0.0	1	7.1	3	23.1	7	41.2
	Total	33	0	0.0	5	15.6	1	3.7	1	3.9	4	16.0	11	34.4
Montana	Male	132	13	9.9	6	5.0	13	11.5	8	8.0	9	9.8	49	37.1
	Female	127	14	11.0	9	8.0	17	16.4	12	13.8	7	9.3	59	46.5
	Total	259	27	10.4	15	6.5	30	13.8	20	10.7	16	9.6	108	41.7
North Dakota	Male	41	6	14.6	8	22.9	2	7.4	4	16.0	3	14.3	23	56.1
	Female	58	2	3.5	3	5.4	9	17.0	9	20.5	5	14.3	28	48.3
	Total	99	8	8.1	11	12.1	11	13.8	13	18.8	8	14.3	51	51.5
South Dakota	Male	149	25	16.8	14[a]	11.3	16	14.6	12	12.8	10	12.2	77	51.7
	Female	167	38	22.8	19[a]	14.7	17	15.6	17	18.5	14	18.7	105	63.3
	Total	316	63	19.9	33	13.0	33	15.1	29	15.6	24	15.3	182	57.8
GRAND TOTAL		840	100	11.9	73	9.9	91	13.7	75	13.1	60	12.1	399	47.7

[a]- 1 Deceased

Source: Alphonse D. Selinger, The American Indian High School Dropout: The Magnitude of the Problem (Portland, Oregon: Northwest Regional Educational Laboratory, September, 1968) 137.

Appendix Table 17

PERCENTAGE DISTRIBUTION OF BIA TEACHERS, 1968, AND NATIONAL SAMPLE OF PUBLIC SCHOOL TEACHERS, 1965-66, CROSS-TABULATED BY SELECTED CHARACTERISTICS

Characteristics by Category	BIA Teachers				National Sample Teachers			
	Education of Respondent by Degree Level							
	Number	% less than Bachelor's	% with only Bachelor's	% more than Bachelor's	Number	% less than Bachelor's	% with only Bachelor's	% more than Bachelor's
Sex								
Male	771	2.3	75.9	21.8	730	1.6	63.2	35.0
Female	1100	6.2	77.1	16.7	1614	9.5	72.6	17.9
Total	1871	4.6	76.6	18.8	2344	7.1	69.6	23.3
Years of Age								
Years under 30	588	5.1	90.0	4.9	781	2.9	86.3	10.8
30 - 39	429	3.7	77.4	18.9	524	2.3	67.2	30.5
40 - 49	347	5.5	67.4	27.1	403	4.7	57.8	37.4
50 or more	494	4.3	67.2	28.5	593	17.7	58.9	23.4
Total	1858	4.6	76.6	18.8	2301	6.9	69.9	23.2
Years of Teaching Experience								
Less than 3	313	6.1	91.7	2.2	430	3.2	93.0	3.7
3 - 9	673	5.1	83.2	11.7	842	4.4	75.8	19.9
10 - 19	448	2.7	70.1	27.2	559	6.8	57.8	35.4
20 or more	381	4.5	59.6	36.0	501	14.6	52.3	33.1
Total	1815	4.6	76.6	18.8	2332	6.9	71.3	21.8

Appendix Table 17 (continued)

Characteristics by Category	BIA Teachers				National Sample Teachers			
	Education of Respondent by Degree Level (continued)							
	Number	% less than Bachelor's	% with only Bachelor's	% more than Bachelor's	Number	% less than Bachelor's	% with only Bachelor's	% more than Bachelor's
Type of School								
Elementary	1198	6.7	78.1	15.2	1230	12.9	71.4	15.7
Secondary	571	0.9	74.3	24.9	1114	0.6	67.7	31.8
Total	1769	4.6	76.6	18.8	2344	7.0	69.6	23.4

	Age of Respondent in Years									
	Number	% under 30	% 30-39	% 40-49	% 50 and over	Number	% under 30	% 30-39	% 40-49	% 50 and over
Sex										
Male	684	33.5	31.1	18.9	16.5	725	38.6	33.0	18.2	10.1
Female	1071	31.7	17.6	16.7	34.1	1576	31.8	18.1	17.2	33.0
Total	1755	32.4	22.9	17.5	27.3	2301	33.9	22.8	17.5	25.8
Years of Teaching Experience										
Less than 3	462	78.1	14.7	4.5	2.6	429	84.4	50.5		
3 - 9	474	38.0	41.1	13.3	7.6	831	9.6	32.5	38.4	0.4
10 - 19	405	.5	31.6	40.0	27.9	549	5.4	11.5	35.7	17.8
20 or more	359	0	14.8	42.6	42.3	482	.7	5.7	25.9	81.7
Total	1700	31.9	23.1	17.6	11.3	2301[a]	33.9	22.8	17.5	25.8

[a]Total does not add up because of missing data.

Appendix Table 17 (continued)

Characteristics by Category	BIA Teachers					National Sample Teachers				
	Age of Respondent in Years (continued)									
	Number	% under 30	% 30-39	% 40-49	% 50 and over	Number	% under 30	% 30-39	% 40-49	% 50 and over
Type of School										
Elementary	1194	34.8	20.9	16.9	27.4	1199	28.6	20.1	17.2	34.2
Secondary	564	27.3	27.1	18.8	26.8	1102	39.8	25.7	17.9	16.7
Total	1758	32.4	22.9	17.5	27.2	2301	33.9	22.8	17.5	25.8
Level of Education										
Bachelor's degree	1427	37.1	23.3	16.4	23.3	1608	41.9	21.9	14.5	21.7
More than Bachelor's degree	345	8.4	23.5	27.2	40.9	534	15.7	30.0	28.3	26.0
Total	1772	33.2	24.2	19.6	27.9	2301[a]	33.9	22.8	17.5	25.8

	Years of Teaching Experience of Respondent									
	Number	% less than 3 years	% 3-9 years	% 10-19 years	% 20 years or more	Number	% less than 3 years	% 3-9 years	% 10-19 years	% 20 years or more
Sex										
Male	747	18.2	44.2	25.6	12.0	730	18.1	47.7	23.8	10.4
Female	1068	16.7	32.0	24.0	27.3	1602	18.7	30.9	24.1	26.5
Total	1815	17.3	37.0	24.6	21.0	2332	18.4	36.1	24.0	21.4

[a]Total does not add up because of missing data.

Appendix Table 17 (continued)

Characteristics by Category	BIA Teachers					National Sample Teachers				
	Years of Teaching Experience of Respondent (continued)									
	Number	% less than 3 years	% 3-9 years	% 10-19 years	% 20 years or more	Number	% less than 3 years	% 3-9 years	% 10-19 years	% 20 years or more
Years of Age										
Under 30	563	45.1	54.5	.3	0	781	46.3	53.7	.	
30 - 39	418	9.1	57.9	32.5	.5	524	7.8	51.5	40.3	0.4
40 - 49	337	3.9	24.3	55.2	16.6	400	5.7	23.7	49.0	21.4
50 or more	483	1.9	8.3	24.2	65.6	586	0.5	8.0	24.3	67.3
Total	1801	17.4	37.3	24.5	20.8	2332[a]	18.4	36.1	24.0	21.4
Type of School										
Elementary	1153	20.0	35.6	22.7	21.7	1220	16.2	32.0	25.1	26.7
Secondary	559	14.9	39.0	25.9	20.1	1094	20.0	40.6	22.8	15.7
Total	1712	18.3	36.7	23.8	21.2	2332[a]	18.4	36.1	24.0	21.4
Level of Education										
Bachelor's degree	1388	20.7	40.4	22.6	27.4	1623	24.7	39.3	19.9	16.1
More than Bachelor's degree	345	2.0	22.9	35.4	39.7	547	3.0	30.5	36.2	30.3
Total	1733	17.0	36.9	25.2	21.0	2332[a]	18.4	36.1	24.0	21.4

[a]Totals do not add up because of missing data.

Appendix Table 17 (continued)

Characteristics by Category	BIA Teachers			National Sample Teachers		
	Sex of Respondent					
	Number	% Male	% Female	Number	% Male	% Female
Years of Age						
Under 30	588	41.7	58.3	781	35.9	64.1
30 - 39	427	55.3	44.7	524	45.6	54.4
40 - 49	347	44.4	55.6	403	32.8	67.2
50 or more	495	26.7	73.3	593	12.5	87.5
Total	1857	41.3	58.7	2344[a]	31.1	68.9
Years of Teaching Experience						
Less than 3	314	43.3	56.7	430	30.7	69.3
3 - 9	672	49.1	50.9	842	41.3	58.7
10 - 19	447	42.7	57.3	559	31.1	68.9
20 or more	382	23.6	76.4	501	15.2	84.8
Total	1815	41.2	58.8	2344[a]	31.1	68.9
Type of School						
Elementary	1199	31.4	68.6	1230	16.2	89.8
Secondary	569	54.8	45.2	1114	54.2	45.8
Total	1768	38.9	61.1	2344	31.1	68.9

[a]Totals do not add up because of missing data.

Appendix Table 17 (continued)

Characteristics by Category	BIA Teachers			National Sample Teachers		
	Sex of Respondent (continued)					
	Number	% Male	% Female	Number	% Male	% Female
Level of Education						
Bachelor's degree	1433	40.8	59.2	1632	28.2	71.8
More than Bachelor's degree	352	47.7	52.3	547	47.0	53.0
Total -	1785	42.2	57.8	2344[a]	31.1	68.9

	Type of School of Respondent					
	Number	% Elementary	% Secondary	Number	% Elementary	% Secondary
Sex						
Male	678	54.7	76.2	730	17.3	68.7
Female	1090	45.3	23.8	1614	68.4	31.6
Total	1768	68.8	31.2	2344	52.5	47.5
Years of Age						
Under 30	568	72.9	27.1	781	43.9	56.1
30 - 39	403	62.0	38.0	524	46.0	54.0
40 - 49	319	64.9	35.1	403	51.1	48.8
50 or more	465	67.5	32.5	593	69.0	31.0
Total	1755	68.4	32.6	2344[a]	52.5	47.5

[a]Totals do not add up because of missing data.

Appendix Table 17 (continued)

Characteristics by Category	BIA Teachers			National Sample Teachers		
	Type of School of Respondent (continued)					
	Number	% Elementary	% Secondary	Number	% Elementary	% Secondary
Years of Teaching Experience						
Less than 3	313	73.5	26.5	430	45.8	54.2
3 - 9	629	65.3	34.7	842	46.3	53.7
10 - 19	408	64.5	35.5	559	54.7	45.3
20 or more	363	68.9	31.1	501	65.3	34.7
Total	1713	67.4	32.6	2344[a]	52.5	47.5
Level of Education						
Bachelor's degree	1360	68.8	31.2	1632	53.8	46.2
More than Bachelor's degree	324	56.2	43.8	547	35.3	64.8
Total	1684	66.4	33.6	234[a]	52.5	47.5

[a]Totals do not add up because of missing data.

Source: Unpublished data, Bureau of Indian Affairs, 1968, and Research Division, National Education Association, The American Public School Teacher, 1965-66 (Washington, D. C.: National Education Association, Research Report 1967-R4).

Appendix Table 18

BIA SCHOLARSHIP GRANT SUMMARY, 1957 - 1967

Year	No. of Grantees	No. of Graduates	No. of Grads. 4-yr. Programs	No. of Dropouts	% of Dropouts	Average Grant	Total Amount Granted
1957	290	-	-	-	-	$239	$ 69,186
1958	466	-	-	-	-	284	132,320
1959	400	-	-	-	-	362	147,890
1960	612	74	56	96	(15.7)	385	235,936
1961	623	92	67	80	(13.0)	388	241,577
1962	763	56	46	106	(14.0)	409	300,980
1963	963	79	70	189	(19.6)	586	564,982
1964	1,327	94	87	191	(14.4)	657	865,242
1965	1,718	121	121	321	(18.6)	713	1,255,600
1966	1,949	131	120	355	(18.2)	752	1,464,778
1967	2,348	147	143	411	(17.4)	811	1,913,320

Source: Bureau of Indian Affairs, February, 1968.

Appendix Table 19

AMERICAN INDIAN COLLEGE STUDENTS RECEIVING BIA SCHOLARSHIP GRANTS BY SEX AND YEAR OF COLLEGE, 1967-68

Year of College	Males		Females		Total	
	Number	Percent	Number	Percent	Number	Percent
Freshmen	756	49.8	764	58.8	1,520	53.9
Sophomores	356	23.5	280	21.5	636	22.6
Juniors	220	14.5	151	11.6	371	13.2
Seniors	156	10.3	93	7.1	249	8.8
All undergraduate students	1,488	98.1	1,288	99.0	2,776	98.5
Graduate students	12	.8	10	.8	22	.8
Unknown	17	1.1	3	.2	20	.7
All students	1,517	100.0	1,301	100.0	2,818	100.0
Percent by sex	--	53.8	--	46.2	--	100.0
Percent Freshmen of all undergraduate students	--	50.8	--	59.4	--	54.8
Percent Graduates of all students	--	0.8	--	0.8	--	0.8

Source: Unpublished data provided to the National Study of American Indian Education by the Bureau of Indian Affairs, 1968.

Appendix Table 20

AMERICAN INDIAN COLLEGE STUDENTS RECEIVING BIA SCHOLARSHIP GRANTS BY TYPE OF INSTITUTION, 1967-68

Type of Institution	Public		Private		Total	
	Number	Percent	Number	Percent	Number	Percent
Two-year	521	19.9	88	45.4	609	21.6
Four-year	2,103	80.1	106	54.6	2,209	78.4
All	2,624	100.0	194	100.0	2,818	100.0
Percent public and private	--	93.1	--	6.9	--	100.0

Source: Unpublished data provided to the National Study of American Indian Education by the Bureau of Indian Affairs, 1967-68.

Appendix Table 21

FIELDS OF STUDY CHOSEN BY INDIAN COLLEGE GRADUATES WHO RECEIVED BIA SCHOLARSHIP GRANTS IN FISCAL YEARS 1968 AND 1969

Fiscal Year 1968

Field	N
Education	75
Art	11
Mathematics	11
Business	10
Sociology	7
History	7
Accounting	5
English	5
Chemistry	5
Psychology	5
Engineering	5
Other fields	37
Total	181

Fiscal Year 1969

Field	N
Education	117
Sociology	26
Business	25
Art	17
Psychology	10
Law	7
Nursing	6
Engineering	5
Other fields	28
Total	241

Source: Division of Public School Relations, Bureau of Indian Affairs, 1970.

Appendix Table 22

COLLEGES AND UNIVERSITIES IN WHICH INDIAN STUDENTS RECEIVING BUREAU AID ARE ENROLLED
(as of December, 1966)

State	Schools	Number of Grant Students
Alaska		50
	University of Alaska	49
	Anchorage Community College	1
Arizona		260
	Arizona Western College	25
	Arizona State University	36
	Eastern Arizona College	26
	Northern Arizona University	99
	Phoenix College	43
	University of Arizona	21
	Other publicly-controlled schools (3)	10
Arkansas		4
	Publicly-controlled schools (2)	2
	Privately-controlled schools (2)	2
California		36
	San Francisco Art Institute	12
	Other privately-controlled schools (2)	4
	Publicly-controlled schools (12)	20
Colorado		67
	Fort Lewis College	61
	Other publicly-operated schools (5)	6
District of Columbia		3
	Publicly-operated schools (2)	
Florida		7
	Publicly-operated schools (5)	
Idaho		12
	Publicly-operated schools (3)	
Illinois		1
	Privately-operated school (1)	
Indiana		1
	Publicly-operated school (1)	
Iowa		2
	Publicly-operated school (1)	
	Privately-operated school (1)	

Appendix Table 22 (continued)

State	Schools		Number of Grant Students
Kansas			26
	Publicly-operated schools (9)		
Kentucky			2
	Publicly-operated schools (2)		
Michigan			28
	Publicly-operated schools (9)		
	Privately-operated schools (1)		
Minnesota			59
	Bemidji State College	21	
	Other publicly-controlled schools (16)	38	
Mississippi			7
	Publicly-operated schools (4)		
Montana			104
	Eastern Montana College	12	
	Montana State University	26	
	Northern Montana College	28	
	University of Montana	19	
	Western Montana College	18	
	Dawson County Junior College	1	
Nebraska			19
	Chadron State College	10	
	Other publicly-controlled schools (3)	9	
Nevada			14
	University of Nevada	14	
New Mexico			106
	Eastern New Mexico University	12	
	New Mexico Highlands University	30	
	New Mexico State University	14	
	University of New Mexico	35	
	Western New Mexico University	13	
	New Mexico Institute of Mining and Technology	2	
New York			1
	Alfred University	1	
North Carolina			2
	Publicly-controlled schools (2)		

Appendix Table 22 (continued)

State	Schools	Number of Grant Students
North Dakota		90
	Bismarck Junior College	12
	Dickinson State College	19
	Minot State College	13
	University of North Dakota	21
	Other publicly-operated schools (7)	25
Oklahoma		887
	Cameron State Agriculture College	60
	Central State College	74
	Connors State Agriculture College	29
	East Central State College	60
	Eastern Oklahoma A & M College	46
	Murray State Agricultural College	17
	Northeastern Oklahoma A & M College	39
	Northeastern State College	237
	Northern Oklahoma Junior College	17
	Northwestern State College	2
	Oklahoma College of Liberal Arts	17
	Oklahoma State University	92
	Southeastern State College	55
	Southwestern State College	55
	University of Oklahoma	69
	Other publicly-controlled schools (4)	4
	University of Tulsa (privately-operated)	11
	Hillcrest School of Nursing (privately-operated)	3
Oregon		6
	Publicly-operated schools (5)	
Pennsylvania		3
	Privately-operated schools (2)	
South Carolina		2
	Privately-operated school (1)	
South Dakota		129
	Black Hills State College	45
	Northern State College	32
	South Dakota State University	16
	University of South Dakota	15
	Other publicly-operated schools (3)	21
Tennessee		1
	Memphis State University	1

Appendix Table 22 (continued)

State	Schools		Number of Grant Students
Texas			5
	Texas Women's University	2	
	Rice University (privately-operated)	1	
	Cooke County Junior College	2	
Utah			9
	Publicly-operated schools (5)		
Washington			62
	Western Washington State College	20	
	Other publicly-operated schools (15)	42	
Wisconsin			38
	Publicly-operated schools (12)		
Wyoming			3
	Publicly-operated schools (2)		
	Total		2,046

Source: Bureau of Indian Affairs, 1967.

Appendix Table 23

NUMBER OF AMERICAN INDIANS REPORTED ATTENDING COLLEGE BY SELECTED STATE DEPARTMENTS OF EDUCATION, BY STATE, 1967-68

State	No. of Indians Attending College
Colorado	19
Minnesota	89
Montana	130
Nevada	45
New York	113
North Carolina[a]	317
North Dakota	191
Wisconsin	60
Total, all states reporting	964

[a]All of the students reported in North Carolina attended Pembroke State College. These data are estimates.

Source: Data from state departments of education reporting Indian college student enrollment on questionnaire from National Study of American Indian Education, 1968.

APPENDIX B

Questionnaires

APPENDIX B:1

NATIONAL STUDY OF AMERICAN INDIAN EDUCATION
THE STATUS OF INDIAN EDUCATION

Selected State Departments of Education

I. The Structure of Education with Specific Reference to Indian Populations.

A. How is public education organized in your state? What are the reporting units? (For example: county, school district. . .)
A map showing the location of these units would be very helpful if it can be supplied. _____

B. What is the total number of these units? _____

C. How many of these units have one hundred or more Indian pupils?
Please list these units by name.

D. How many other of these units have ten or more Indian pupils?
Please list these units by name.

E. What is the tribal composition of each of the units having ten or more Indian students? (Please estimate as closely as possible.)

II. Enrollment Data on Indians in Public Schools.

We would like to have as detailed information as possible on enrollment by age, grade and sex. Please report as much detail as possible for each unit. Where detailed information is not available for smaller units, information by state or other major units will be sufficient. Follow the forms suggested in Sample Tables A and B, which are attached. (NOTE: Please indicate whether the figures supplied apply only to Johnson-O'Malley students, or to all Indian students. We prefer data on all Indian pupils, if available.)

III. Holding Power of the School System.

A. To the best of your knowledge, out of every 1,000 Indian children who begin school,* what number reach:

1. Third grade? _____
2. Sixth grade _____
3. Ninth grade? _____
4. Twelfth grade? _____

*NOTE: This is not the same as first grade enrollment due to pupils repeating the grade.

B. Please explain the basis for your estimate.

IV. Transiency of Indian Pupils.

A. To the best of your knowledge, what percentage of Indian students transfer from one school to another in a particular year? Include those who change at the beginning of the year and those who move within the year. Exclude normal graduation from elementary and junior high schools. _____%

B. Please explain the basis for your estimates of A above.

C. Which of your reporting units (for example, which school districts) find this movement of students to be a major problem? Please name specific units.

V. College Attendance of Indian Students.

A. How many (and what percentage) of your Indian high school graduates go on to college?_____(number) _____%

B. To what colleges (both within your state and elsewhere) do they go?

C. Please give college enrollment data on Indian students by sex and college year, if possible. Report as much detail as possible for each college or university. Where detailed information is not available for specific schools, provide as much information as possible. A sample table is attached.

VI. Indian School Personnel.

A. Please outline the certification procedure for teachers in your state. What kinds of certification categories do you have?

B. How many Indian teachers are employed in your state? Using the categories in A, above, what kind of certification do they have?
_____(number)

C. How many of these teachers are employed in schools with an Indian enrollment of greater than 50 percent? _____(number)

D. How many of the teacher aides now employed in your state are Indian?
_____(number)

E. How many of these teacher aides are employed in schools with an Indian enrollment of greater than 50 percent? _____ (number)

F. How many of your attendance officers (school-home coordinators) are Indian? _____(number)

G. How many of your non-teaching supervisory school personnel (such as superintendents, principals, and supervisors) are Indian?
_____(number)

H. Does your state have programs to provide in-service training of teachers for Indian children? (check) _____Yes _____No

1. Do any of the colleges and universities in your state have special courses leading to a Master's degree in the teaching of Indian children? (check) _____Yes _____No

2. If so, can you describe the nature of these programs and where they are being carried out?

VII. Non-public schools serving Indian children.

A. Does your department inspect or get reports from non-public schools (for example, parochial or mission schools) in your state?
(check) ____ Yes ____ No

If so, do you have non-public schools which are attended by Indian students that employ teachers who have not been certified by the state?

VIII. To what extent and in what ways are Indians involved as lay participants in educational policy-making groups in your state (for example, in school boards or in parent-teacher organizations)?

Sample Table A

Enrollment Data on Indian Children in Public Schools by Age and Sex and by Grade and Sex

(Name of unit)_____

Age of Pupils (Years)	Male	Female	Grade of Pupils	Male	Female
5 or less			K		
6			1		
7			2		
8			3		
9			4		
10			5		
11			6		
12			7		
13			8		
14			9		
15			10		
16			11		
17			12		
18			Special education		
19 or more			Nongraded primary		

(check one)

Do these data apply to: all Indian pupils? _____

only Johnson-O'Malley pupils? _____

Sample Table B

Enrollment Data on Indian Children in Public Schools by Age and Grade

(Name of Unit) _____

Grade of Pupils

Age of Pupils (Years)	1	2	3	4	5	6	7	8	9	10	11	12	Special Education	Nongraded Primary
5 or less														
6														
7														
8														
9														
10														
11														
12														
13														
14														
15														
16														
17														
18														
19 or more														

Do these data apply to: *(check one)* all Indian pupils? ___

only Johnson-O'Malley pupils? ___

Sample Table C

Enrollment Data on Indian College Students

(Name of college or university)

	Male	Female	Total
Freshmen			
Sophomores			
Juniors			
Seniors			
Graduate Students			

(Name of college or university)

	Male	Female	Total
Freshmen			
Sophomores			
Juniors			
Seniors			
Graduate Students			

(Name of college or university)

	Male	Female	Total
Freshmen			
Sophomores			
Juniors			
Seniors			
Graduate Students			

APPENDIX B:2

NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

THE STATUS OF INDIAN EDUCATION

Selected Church Organizations

I. The Structure of Education with Specific Reference to Indian Populations.

A. How many schools does your organization have that enroll American Indian students? _____(number)

B. Will you please list each of these schools with ten or more Indian students, their location, the total number of Indian students enrolled in each school, and the percentage of the total enrollment in each school that is Indian? (A map showing the location of each of these schools would be very helpful, if it can be supplied.)

C. What is the tribal composition of the Indian students attending each of the schools in B, above? (Please estimate as closely as possible.)

II. Enrollment Data on Indians in Church-related Schools.

A. We would like to have as detailed information as possible on enrollment by age, grade and sex. Please report as much detail as possible for each school. Where detailed information is not available on a school-by-school basis, information by district, diocese or some other larger unit will be sufficient. Follow the forms suggested in Sample Tables A and B, which are attached.

III. Holding Power of Church-related Schools.

A. To the best of your knowledge, out of every 1, 000 Indian children who begin school, * what number reach:

1. Third grade? _____
2. Sixth grade? _____
3. Ninth grade? _____
4. Twelfth grade? _____

*NOTE: This is not the same as first grade enrollment due to pupils repeating the grade.

B. Please explain the basis for your estimate.

IV. Transiency of Indian Pupils.

A. To the best of your knowledge, what percentage of Indian students transfer from one school to another in a particular year? Include those who change at the beginning of the year and those who move with the year. Exclude normal graduation from elementary and junior high schools. _____%

B. Please explain the basis for your estimates of A, above.

C. Which of your schools find this movement of students to be a major problem? (Please name specific schools.)

V. College Attendance of Indian Students.

A. How many and what percentage of your Indian high school graduates go on to college? _____(number) _____%

B. To what colleges do they go?

VI. Indian School Personnel

A. How many teachers are employed in the schools with ten or more Indian students? _____(number)

B. What proportion of the teachers in A, above, are certified in the state in which they teach? _____(percent)

C. What proportion of the teachers in A, above, are American Indian? _____(percent)

D. What proportion of the Indian teachers in C, above, teach in schools with an Indian enrollment of greater than 50%? _____(percent)

E. Do your schools employ teacher aides? _____Yes _____No

1. If yes, how many of those now employed are Indian? _____(number)

2. How many of these Indian teacher aides are employed in schools with an Indian enrollment of greater than 50 percent? _____(number)

F. How many of your non-teaching supervisory personnel (such as principals and supervisors) are Indian? _____(number)

G. Does your church organization provide in-service training of teachers of Indian children? (check) _____Yes _____No

VII. To what extent and in what ways are Indians involved as lay participants in educational policy-making groups in your schools (for example on school boards or in parent-teacher organizations)?

Sample Table A

Enrollment Data on Indian Children in Church-related Schools by Age and Sex and by Grade and Sex

(Name of School)_____

Age of Pupils (Years)	Male	Female	Grade of Pupils	Male	Female
5 or less			K		
6			1		
7			2		
8			3		
9			4		
10			5		
11			6		
12			7		
13			8		
14			9		
15			10		
16			11		
17			12		
18			Special Education		
19 or more			Nongraded Primary		

Sample Table B

Enrollment Data on Indian Children in Church-related Schools by Age and Grade

(Name of School) _____

Age of Pupils (Years)	Grade of Pupils												Special Education	Ungraded Primary
	1	2	3	4	5	6	7	8	9	10	11	12		
5 or less														
6														
7														
8														
9														
10														
11														
12														
13														
14														
15														
16														
17														
18														
19 or more														